Beside these, some smale faultes be escaped: As cluod, assenscion, word, faurth, decareth, desth. ded. whirhe. excommunicate. ab. &c. for, cloude, ascenston, woyld fourth, declareth, death, dyd. which. excommmunicate. ad. &c. with some textes in the margent lackyng & some not well placed: which all enery ientle reader may easely correcte.

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A dyaloge

descrybyng the orygynall
groūd of these Lutheran
faccyons, and many of
theyr abusys/com
pyled by
syr
wyllyam
Barlow chanon.

¶ To the reders.

¶ Grace from god the father, and from our lorde Jesu Cryste, wyth the assystence of the holy goste.

myles . ∴ Blomefylde /

WHere as I cõsyder O crysten reders, the daũger of wryting in ỹ pyllous season of these latter days, largely depaynted by sait Paule euen as it ,puyth now in dede/ that certayne persons departe from the fayth, and gyue hede to dysceytfull spyrytys and deuelysh doctrine, through simulaciõ of fals wordis/ by whose meanys it ys come so to passe,

that a lytle fawte ys not onely
taken to the woꝛſte / but what
ſo euer ys well done, ſpokē, oꝛ
wꝛytē, ys oftymys interpꝛetyd
amyſſe: no maruell though I
ſo vnlernyd greatly abaſh to
put my ſelfe in ieopdy of theſe
rauenyng wolfys & pytyles
ſowle murtherers, whych byte
wyth theyꝛ teeth & pꝛech peace
with theyꝛ tongys / ſeyng that
famous clerkys of pꝛegnante
wyttys, of excelēt erudycyon,
& ſynguler vertew, haue ſo ly
tle auayled i wꝛytyng agaynſt
theym: not that theſe new te=
chers of auncyent hereſyes, &
late auctours of old inueterat
ſyſmys, ar ſo ꝓfound in know
lege of ſcryptures, eyther ſo in
uyct of reſonable argumētys,
that they haue not bene many
tymys

tymys ouercome as theye be dayly vãqueshyd/but because of theyre shameles ptynacyte, where as theye be prostrate & lye grouelyng vppõ ỹ groũd, dystytute of reasone, voyde of good argumentys, & wythout any fence of treuth/thẽ strogle they to wooꝛey men wyth woꝛdys of conuycyous maledicty ons and sedycyous slaũders, not afrayd to dyspyce theyꝛ souerayns wythowte regarde of theyꝛ power, contemnynge all auctoꝛyte contrary to the doctryne of saynt Peter, sayng: Be ye subgect to euery mã foꝛ our loꝛdys sake/vnto ỹ kynge as chefe, and vnto the gouernours as to those that are sent by hym foꝛ the ponyshment of the cuyll & rewarde of the well

doers: for so is ỳ wyll of god, that doyng well ye may stopp the mouthys of folysh and ignorant people, as free and not as a colour hauyng the lybertye of malyce, but as ỳ seruaũtys of god. Notwythstandyng in theyre solempne prefacyes and paynted tytles of theyr errous/they begynne wyth dulcet salutacyõs of glosyng perswasyons, vnder the pretence of a godly zele / oftymes repetyng the worde of god, the gospell of Cryste, hys promyses, hys charyte &c. whereby they wolde pswade to rude people/ that what so euer theye wryte or teche, are the same thyngys be the neuer so contrary/ euen as the comen sorte of vngracyous wretchys do, whych in telling

ling lyes & repoꝛt of ſlaũders,
will call into theyꝛ recoꝛde the
trouth of god, the holy euange-
lyſtys, the bleſſyd ſacramẽtys,
and all the myſteries of our be-
leef: not foꝛ any faythefull re-
uerence towarde them / but to
thẽtent that they myght be bet
ter beleuyd in theyꝛ falſehod.

Many thyngys whyche are
put foꝛthe vnder the tytle of ẏ
woꝛde of god, ys not hys trew
woꝛd in effecte/nomoꝛe thã all
thoſe whyche bere the name of
cryſten men, be not all cryſten
men in trouth & dede. Man ly
uyth not onely by bꝛede ſayth
ſcrypture, but in euery woꝛd ẏ
comyth owte of the mouthe of
god. Mark here criſten reders
the woꝛde that pꝛocedyth owt
of ẏ mouth of god/to ẏ whych

we

we oughte nother to adde, noꝛ to take any thyng away from yt. Arrius, Pelagius, Manicheus wyth ſuch other, whom the moꝛe parte of theſe ſectys confeſſe to be heretykys/ dyly-gently layd the woꝛde of god foꝛ them, but not owte of hys mouth: foꝛ they applyed it by wꝛong interpꝛetacyons to the ſettyng foꝛthe of theyꝛ hereſyes, and not to ỹ glozy of god. Saynt Paule helyd ſyk folk/ & dꝛaue the wykked ſpyꝛytys from them that were poſſeſſyd thꝛough goddys woꝛde in the name of Jeſu/ whoſe doyng ỹ chylderne of Sceue aſſayd to coũterfete wyth lyke woꝛdys: to whõ the ſpyꝛyte anſweryd: I know Jeſu and Paule, but what ar ye? and ſo greuouſly aſſaw-

assawtyng them he preuayled agaynste theyr presumpsyon. The aged prophet of Bethell, by whose dysceyte the man of god sent out of Juda to Jeroboham was slayne: allegyd ỹ worde of god. The false prophete Sedechias wyth hys cõpany. iiii. C. in nomber, falsely promysed kyng Achab victory to hys destruccyon / layeng for theyr auctoryte the worde of god. Anamias resysted the trew prophete Jeremye / prophesyeng to the captyue Jsrahelytys lybertie and sone delyuerance of theyr bondage, causyng them to trust in hys leasyng, whyche he sayd was the worde of god. And generally all other false prophetys bostyd theym selfys to be sente of

god, & cā to preche hys trouth; whom he neuer dyd sende / as he wytnessyth with hys owne mouth in diuers placys of the byble. ¶ Furthermore all suche as occupy inchaūtmentis, coniurers, & wytches, in theyr busynes wyth many cerymonies reherse the worde of god. Also our sauyour cryste sayth that many shall come in hys name saying: I am Cryste, and they shall dysceue many/but how? surely in perswadynge ỹ theyr doctrine ys goddys word/and that they be hys messengers, hys anoyntyd sonnys and specyall prophetes. So dyd Symon Magus delude the peple of Samary, affermynge ỹ he was Cryste. Lyke wyse Machomete nainyd hym selfe the great

great prophete of god. And all
othere heretykys comenly in
fortefyenge theyr abhomyna=
ble hereſyes, allege the worde
of god & euangelyke verytę,
according as Martyn Luther
wyth the hole rable of hys ad=
herẽtes do dayly practyſe. But
what auayleth yt to recyte the
worde of god, yf we interprete
yt by a falſe peruertyd ſence?
what auauntage ys yt to ſay
Lord Lorde, and do not as he
comaũdyth vs? He ý ſaythe I
knowe god, and obſeruyth not
hys commaundementys / ys
a lyer, and there ys no trothe
in hym. The pharyſeys dyſcy=
ples ſayd to Cryſte: Mayſter
we knowe ý thou arte a trewe
ſpeaker, & thou teacheſt ý way
of god in trothe/yet thought

they nothynge so in theyr hartes. what thyng ys more easy for these new teachers, thā in blasynge theyr auctoryte / to say that theyr doctryne ys the trewe worde of god, and that they haue hys spyryte: where as they admitt no interpretacion of scripture but theyr own/ in so moche that they reiecte parte of the byble because yt seruyth not to theyr purpose. Concernyng ỹ determynacyō of generall councellys, & auctoryte of auncyente doctours of the churche/they vtterly cōtemne, except in few thynges whereowt they gather sentēcyes / whyche falsly deprauyd & othere whyle changed clene contrary to the auctoures intent/they make to serue in co-

louryng

lourynge theyr heresye. Now shall wee then knowe whether they be the ryght preachers, & theyre doctryne the worde of god or no? Trewly Cryste geuyth vs a rule infallyble, sayenge: By theyr frutes ye shall knowe theym. A good tree can brynge forthe no euyll frute, nor a badde tree cane brynge forthe no good frute. And they whych here the worde of god wyth an ernest and good hart/ they holde yt faste, bryngynge forthe frute in pacyence. Also saynt James descrybynge the expedyent condycyon of crystē prechers and heuenly lernyng sayth: who that amonge you ys wyse endued wyth cōning/ lette hym shew hys good workes out of a good conuersaciō

A pulo to knowe & to distinge ye doctrine of ye [illegible]

Jacobi. 3.

wyth ſoftenes of wyſdome. If ye haue ſower hatred and varyaunce amonge you in youre harte / wyll not ye reioyce & be lyers agaynſte the trothe? for thys ys not the wyſdome comyng frō aboue, but yerthly, beſtyall & deuelyſh. where as ys enuyte & contencyon / there is incōſtancy and all noughty doyng. The wyſdome ỹ deſcēdyth from god ys furſt chaſte, and ſo peaſable / mylde, treatable, full of mercy and good frutys, wythout any myſdemyng or dyſſymulacyon. Now to compare theſe frutys vnto the actys of theſe Lutheran faccyons / ye ſhall finde a farre differēce. wherfore ſeyng that by longe experyence I haue percepuyd the faſſion, maner, and

order

order of all statys among the;
& was no small whyle conuer-
saunt wyth those whych are of
hyest reputaciō, both for theyr
sobernes of lyfe and fame of ly
terature: I haue thoght yt ne
cessary for the discharge of my
conscyence, & informacyon of
other / playnly to shew the ve-
ryte as I haue knowen, wyth
out hatred of them or fauoure
of any other psons: whych to
forme I haue here cōpylyd
thys lytle processe folowyng,
vnder the forme of a brefe dya
loge. whereun though ye shall
rede some thyngys so strange
for the enormytees of them, ỹ
diuers men, namely the fauou
rers of these sectys, wyll iudge
them vnlykely of trouthe, and
halfe impossyble to be vsyd a-
mōg

mõg reſonable people endued wyth any wyſdome or lernig: yet are they matter in dede; accordyng as ye ſhall ſee vnfaynydly declared. And be ye full aſſured that I reherſe not by a great parte all the abuſys manyfeſtly knowen by thē/nor ſo many as I coud ſhew: which god wyllyng hereafter in proces of tyme may be dyſcloſyd more largely. A great occaſyon why ẏ many be ſo feruēt in fauouryng thys Lutherane doctryne/ys the vayn prayſes of much people comyng from thence, reportyng that there is ſo good order, ſuch charytable lyberalyte, and euangelyke cō uerſacyon, whych ys all to gether falſe. And dyuers of ſuch tydyng cariers, leſt they might

ſeme

seme ignorante in a few thyn=
gys / they frame theym selfys
wythowt shame to lye in ma=
ny. It ys harde for a renegate
frere, a faythelesse apostata, a
forlorne copeman, a marchaũ
tys prẽtyce, or ã embassatours
hostler / hauyng lytle lernyng,
lesse dyscressyon, small deuocy
on, and scant a curtesy of wys=
dome: to make trew report in
such matters. And yet ar there
of them which make thẽ selfys
full besy / and ar as redy to tell
that they know not as ẏ that
they know, accordyng as they
fele theyr affeccyons desposyd
whom they couet to please: by
whyche meanes they attayne
hye cõmendaciõs, made much
of, & ar callyd prety wyse mẽ &
prop ꝑsõs, wyth many godd

blessyngys vppon theyr hartys. Such ys the madnes of ye world and folysh appetytys of people, p̄ferryng theyr corrupt affeccyons before ryghte iugemēt and testymony of theyr conscyence. Trothe yt is that ye Germayns of old antiquite, haue deserued specyall lawde for theyr playnes in word and dede voyd of dyssymulacyon, & for theyr homely famylyarytе wythout accepciō of p̄sons/ in whyche vnto thys day they excell other nacyōs: wherof ye originall cause many falsly do ascrybe to thys Lutheran doctryne, beyng dowtlesse meruelously decayd through yt/so ye trew playnesse was not wont to be so scace there among scāt good liuers, as frawdis begin

now

now to be plenty among theyr new gospellers. wherefore (crysten reders) I exhorte you all ꝑcyalyte sett a parte/to fyx your selfe vppon the lyuynge worde of god whych may saue your sowlys, and walk dyrectly after yt/ bowyng nother on the one syde nor on the other. I mene not that fleshly word nor theyr gospell whych say: ye haue no fre will, your good deedys shall not saue you, nor your yll dedys shall not dāpne you, ẏ sacramentys of ẏ chirch be nothing of necessite, ye nede not to be confessyd to a preest, ye are not bownde to obey the lawes of ẏ chyrch ⁊c. but that trew worde of god ⁊ very gospell of our sauyour Cryste / of whose furste sermon the ante-

theme was thys: Doo ye pe-
naũce for ỳ kyngdome of god
ys at hande. And at hys laste
farewell frõ hys dyscyples he
a.xermyd ỳ same, sayenge ỳ in
hys name yt behoued penaũce
to be preachyd in remyssyon of
synnes: whych maner of prea-
chyng the apostles after his as
censyon obseruyd, cõtynually
exhortyng the people vnto pe-
naũce and to the drede of god/
whyche ys the begynnynge of
wysdome, the inseperable com
panyon of penaunce, & necessa
ry introduccyon to fayth. The
worde of god bryngyth forthe
penãce/ accordyng as we rede
in the actes of thapostles .iii. ỳ
at saynt Peters preching they
were compuncte in harte, and
offred them selfe to penaunce.

This

Thys vnfayned penaunce leadyth men to faythe, and is the ẽtre to the gospell. Mat. 1. Do ye penaunce sayth Cryste, and beleue ỹ gospell. whych belefe can not be attayned wythoute the drede of god. For it is the fulnes of scyence/ whereby we cõe downe fyrst to know oure self/ & so asced to ỹ knowlege of god by hys word, whereout through heryng fayth taketh her effect. The maiestie of god dis worde is of that nature/ to prostrate the presumpcyon of mannes wysdome & affyaũce in our selfes, crylyng thaffecci õs of carnall liberte, & mouing vs with a redynes of mynde & certayn trymblyng fere to say with saynt Paule, Lord what wyllest thou vs to do? Thys

reuerent drede had Cornelius Centurio, whā the ioyfull messenger of god apperede vnto hym/to whō with fere abashed he sayd: Lorde who art thou? in whose commendacyon it is writen there, Actorum.10. that he was a deuout man & dredyng god. Likewyse Luce.3. the shepe herdys whan ỹ angell of glad tydynges appered to them, & ỹ brightnes of god shone roūd about thē: hauyng thys drede were astonyed in them selfys/ to whō the angell spake: Be not afrayd/ lo I shew you grete at ioy ỹ shall be to all people, for there is borne a sauyoure whych is Cryste our lorde. In Exodo it is wryten. 14. the people feared god, and so be leued hym & hys seruaunt Moyses.

And

And they ẏ drede god saythe the wyseman/shall not be vnfaythefull to hys worde. Also saynte Johan reherseth in his Apocalypse sayng: I saw an angell fleyng by the myddys of heuen, hauyng ẏ euerlastig gospell / that he shulde preche to the dwellers vppon yerthe, & to euery nacyon, & trybe, and tonge, and people/sayng with a great voyce: Feare ye god. But now comith the angell of Sathan wyth hys idle iustify cacyons and vayn promyses/ clene contrary perswadyng ẏ we nede no workis of penaũce nor satysfaccyon for oure synnes, syth Cryste hath satysfied for vs all redy/onely to beleue is inough, wythdrawyng people frõ the godly drede. Nowe

beyt

beyt leste hys dysceyt shuld be easely perceyued: he transfygureth hym selfe in to a trewe angellys lyknes/sometyme te chyng vertuouse maners, brotherly charytie, therample of Crystes actys & oure nedefull accōplyshment of thē / wherin he wold seme to profite a few, to theintent he myght begyle many. And dyuers of hys dyscyples coūterfeyting the apostles fassyon: otherwhyles allege scryptures in theyr ryght sencyes, wyth ẏ same deuowte synceryte that Sathane hym selfe dyd in temptynge Cryste whē he sayd to him: God hath cōmaunded hys angellys & c. whych was ẏ very scrypture truely recyted all though to a wronge purpose. But where

as

as he in his owne perſō cowld not ouercome Cryſte our hed: he ceaſſyth not to ſupplant vs hys cryſten members by hys fals dyſcypples/ & ys lyke ſtyll to preuayle (our merytes deſeruing ỹ wrath of god) except he of hys infynyte goodnes & gracyous pyte, vouchſafe to reconcyle vs agayn vnto hys fauoure & be our protectour: whoſe mercy ys ỹ onely ſtaye that we be not all conſumyd. Therfore lett vs drawe nere wyth confidence to the throne of grace/ỹ we may gett mercy and fynde grace to helpe vs at nede/contynually haupnge in our remembraunce the voyce of the angell ſayeng: Fere ye god/and gyue hym honoure, for the houre of iugement cō=

myth. And worshyppe ye hym
that made heuen and
yerth, the see, and
fountayns of
waters/
to
whom be prayse forever
wythowte end.
Amen.
Fare ye well.

Myles . Blome . fylde

Nycholas. Wyllyam.

NOw welcome good brother frō parties of beyonde the see. wee haue sore longyd for your safe retorne / hopynge to here some newes from oure euangelyke brotherne of Germany, and in what maner the gospell dothe prosper there & go forwarde.

W. Syr I thanke you for your welcomynge. How beyt concernyng your desyre, to be certefyed of them whō ye call euāgelyke brothern: I assure you vnfaynyngly that I lyke theyr maner euery day worse & worse. N. what haue ye so sodēly chāged your minde, and begynne now to fall from

the gospell forsakyng goddys
worde? ☞ W. Truly I haue
chaunged my mynde from er-
rours and wrong oppynyõs/
but neuer entendyng to renye
goddys worde or Crystes gos
pell: wherof as farre as I cã
perceyue they be destitute and
mych wyde. ☞ N. To proue ẏ
it were impossible/seyng ye cã
not denye but that they haue
Crystes gospell in theyr vul-
gare speche iprẽted, fre for eue
ry body to loke vppõ/ wyth cõ
tynuall exercyse of euangelyk
preachyng of goddys worde.
☞ W. In very dede they haue
the exteriour letter, with some
outwarde apparaunce of zele
towarde it. But for all that as
towchyng an euangelyke lyfe
or a crysten cõuersacyon, with
fayth

faythfull frutys behouable to
ỳ ſame: they be neuer a deale
nerer in effecte than were the
Jewes, whyche wolde hauc
made Cryſte theyr kynge/ not
for any ſyncere loue that they
had to folow him in vertuous
lyuyng, or for reuerẽce of hys
godly worde/but onely in that
they thought he wold haue ſa
tiſfied theyr carnall appetitys
& ſedycious affectyons: wher
of to be auctour he was after-
ward wrongfully ſuſpect/euẽ
as we ſee now adays hys goſ-
pell euyll ſpokẽ vppõ thorow
the ſlaunderouſe behaucoure
& wykked demeanoure of thẽ,
whom in contempt of good pe
ople ye call euãgelyke & cryſtẽ
brothern/auaunting them ſel
fys to be onely the trewe folo-

wers & obseruers of Crystes
gospell/where as theyr liuing
manyfestely repugneth. So ỹ
after my iudgemente the chefe
captayns of them may be lyke
ned to Theudas & Judas: whych vnder a colour of Mes
sias comyng the very sauiour
and redemer from all bõdage/
whose office wrongfully vsur
pyng by false promyses of ly=
bertie/peruerted much people
of the Jewes for to folow the,
to theyr vtter vndoyng and fy
nall destruccyon. ¶ These
fedycyouse persons to applye
vnto Martyn Luther and his
folowers/is bothe agaynste ỹ
trothe & witnes of your owne
conscience yf ye duely examyne
yt. For it is playne that thys
Theudas & Judas, of a pre=
sum

sumptyous affeccyon and vn
quyetnes of mynde/wythoute
auctoryte of goddys worde or
preferrement of hys honoure,
sedycyously moued the people
to folow thē & not god: where
as Martyn Luther with such
other euangelyke prechers, a-
uaunce not presumptuously
them selfes but god onely/nor
ther perswade the people to fo
lowe them but Criste: whose
gospell longe season obscured
by mennys tradycyons, they
labour to bryng vnto lyght/&
to restore the captyued consey
encys of ignorante folke vnto
the fredome of goddes word/
whereof mychе people nowe
a dayes are no lesse desyrous
than the Jewes were of theyr
delyueraunce of bodely capty
uite

uyte. ☞ W. To answere you in thys poynt, I dout nothing but thys Teudas and Judas pretendyd to the peple (whom they fynally dyscouyd) ỹ auctoryte of god/and ỹ they were specyally sent of him for theyr deliueraũce/shewing some coloured apparẽce vnto ỹ same: Lyke as Martyn Luther in ỹ begynnyng pretended a merueilouse zele & tender affeccion towarde the blynde ignoraũce of people, for to reduce theym vnto ỹ clerenes of knowlege/ shewyng such a feruẽt spyryt, that he was iugged to be synguleriy chosen of god nowe in these latter days, for a dew reformacion of the hole worlde.

But consyder to what open myschefe hys secrete malygnyte braſt

te brast forthe at last/and how
many thousandys by occasyō
of hys doctrine haue perysshed
& dayly perysshe bothe in body
and sowle: whereof to haue a
forther declaracyon yf ye wyll
here me wyth pacyēce/ I shall
so describe vnto you ỳ kassyon
of hym and of hys adherētys,
that ye may euydētly know ỳ
they ar no dyscyples of Cryste
but of Antycryste, no trewe
doctours but fals dysceyuers
no apostles but apostatas and
patrons of peruersyte. ¶ N.
Now I beseche you thē to pro
cede on youre purpose, decla-
rynge it at length: and I shall
gladly gyue you the herynge
without interrupcyon/trustig
verely that all partyalyte set a
parte, ye wyll shewe the very

trothe accordynge as ye haue perfitely knowen by experyēce. And thus doyng ye may setle many mennis hartis at rest in this troublous season/ so sore encombred wyth contēcyons and sondry oppynyons of lerned men / that they cā not tell what party they maye beste leue vnto. ☞ For furst of all I protest here, ỹ I entende to speake no forther than I haue perceyued among them my selfe/or els perfytely enformed by credable persons, of whose certifycaciō I ought to haue no mystrust. wherfore for to go vnto my purpose, ye shall vnderstande that this Martyne Luther cheefe captayn of new heretykes, & bringer forth of old heresies/ was

a frere

a frere augustyne in the cite of wyttenberge, vnder ꝯ domini on of Frederyke duke of Sax ony. which duke opteyned a perdon fro Rome for the byl= dig of a certayne college there within his own pallace, wher of Martyn Luther was a gre at setter forwarde / vntyll the tyme that thyder came a Ju= belye from the pope, dysanul= lyng the dukes perdon amōg other for a season: wherwith Martyn Luther not a lytle of fended, endeuoured hym selfe to preche agaynst it. And sone after he putt forthe in prynt a treatyse De indulgentijs, tinueyng agaynst the graunt of pdons: how be it so closely, ꝯ he was supposed not to haue condem ned the auctorite but onely ꝯ

abuse/whych to say the trothe
was to farre owt of frame in
ỹ prouynce. And also he tooke
in hand to preche ỹ playn tex
tes of scrypture/ dysclosynge
the blyndenes of the worlde &
detectyng ỹ fautys of all esta=
tes bothe hyghe & lowe, spy=
rytuall and temporall/ vnder
suche moderacyon ỹ he was
taken for a prophete of god a=
monge them/ & grewe in esty=
macyō of ỹ peple dayly more
and more. Not wythstādynge
he pretendyd to take no parte
wyth any secte other facyon
of heretikes, as wicklyf, Hus,
Berengarius, & suche other
whom he vtterly cōdemnyd/
dyssalowing the Boemes, be
cause they sepatyd thē selfys
frome the churche of Rome/

con=

cõstantly affermyng the pope to be Crystys vycarye. Thus he playd ỹ woolfe in a lãbys skynne a while secretly/tyl his frutes gaue euydẽce & openly bewraid what he was in effect For shortely after he alteryd his mynde & reuokyd ỹ he had spoken before/wysshẽg all his bookys that were empryntyd to be burnyd & vtterly destroyd. Then began he slowtly to forteffy his feyned fayth voyde of good workys/perswadyng lybertye and assuraũce of salvacyõ/to ỹ defacynge of charytable dedes and suppressyõ of ỹ drede of god. Then preched he pleasante thyngys to hys audyence/howe no man was bownde to confesse hym vn to a preest nother to observe

the

ẏ prescrypcyon of prelates a=
bowt fastyngys ⁊ excepciō of
meete and drynke and that no
persō nedyd to payne him self
with workes of satysfaccyon
whyles Cryste had payed y=
nowgh for vs all/Also how
cōstytucyōes of Popes ⁊ bys=
shoppys bynde vs nothynge.
Then all hys sermones were
agaynste ẏ cleargye/callynge
ẏ Pope Antychryste, ⁊ hys fo=
lowers dyscyples of Sathās
synagoge/in whose defyance
he made a booke intytled / de
Captiuitate Babilonica, full of con=
uycyous furyes and ragynge
blasphemy agaynst the blyssed
sacramentes/preferrynge hys
owne iugemēt aboue the holy
doctoures of the churche. And
where as he had wytnessyde
before

before/that wicklyfe, Hus, Be
rengarius, & ſuche other were
heretikes: than he ſayde that
they were godly men and ſain
tes callynge theyr condēpners
Antecryſtes and lymmes of ỹ
deuyll. Furthermore to bryng
kynges pryncyes & tempozall
gouernours in contempte of
their ſubgettes: he ſpared no=
ther by prechyng ne techynge
to rayle agaynſt thē/ ſomtyme
preuely where he durſt not diſ
couer hys malyce for feare of
dyſpleaſure/ and ſomtyme a=
pertely there as he thought
hym ſelfe in no daunger of thē
on whom he rayled: as wyt=
neſſe the letters of cōſpyracye
whyche he craftely forged to
deſtroye the duke George of
Saxonye.

Alſo

Also the outragyous treatyse
that he wrote agaynst the kyn
ges hyghenes both in latyn &
duch/so shameles and sedycy-
ously, that it is not onely con-
demned of good men/but also
abhorred of hys owne adhere
tes. yet all thys whyle he for
bare the comons & vplandysh
people/and encouraged them
to note other mennes vyces ra
ther than to amend theyr own
fawtes/alleggyng ofte tymes
vnto them, tyranny of prynces,
oppressyō of the clergye, wyth
other manyfold myseries and
wretched calamyties, whyche
he sayde they were wrōgfully
compelled to suffer. whereby
wythin smalle peesse of tyme
they toke such a stomake/that
the drede of god and man sett

a syde, they arose vppe wyth open sedycyone in dyuers par tyes of Germanye aboue the nombere of an hundred thou= sande persons / in suche a furi ous fassyon, that euery man all moste stoode in feare of his lyfe. wherfore M. Luther per ceyuynge no small ieoperdye toward hi through theyr insur reccyon / because the occasyon of yt was layde to his charge as yt was in dede: immediat= ly to shyft hym selfe from sus= picion and daũgerous displea sure of ỹ prynces & great men / he wrote hastely a boke voyde of all Christẽ charyte and na= turall compassion, against the sayde comones or vplandyshe people / so extremely ỹ it wold

abhorre an hethē harte to here or rede yt / enforcynge euery man wythoute any respecte of pyte, to kyll and slee theym as houndes: of whom were myserably slayne in oneplace and a nother, aboue .iii. score thousande psones / ỹ relydue beyng now a lyfe in farre greater mysery & calamyte than euer they were afore. After thys fell a dissencyō betwene M. Luther and Carolstadius aboute the sacramente of the altare. For Carolstadius denyeth in it the bodely presence of Christe / affyrmynge that when he spack thes wordes: Hoc est corpus meum, he meant thē of his owne corporall bodye and not of the sacramēt: where as M. Luther holdeth the contrarye / all beyt he be

he beganne to fall from yt as his owne wrytynge testifieth, had he not ben p̄uētyd by this Carolstadius / whom the wycked arrogaūcy of his stomake could not suffer to be auctour of so hye an heresie, wherof he couetyd hym selfe to haue ben father. This variaunce endurynge betwyxe them: dyuers forsoke M. Luther & leanyd to Carolstadius syde/ & many malicious letters fraudulētly forged were conueyde frome the one to the other wyth calūnyous prechynges/ ye & when they met to gether, more redy wyth fystes than wyth pacyēt argumētes to trye theyr cause had they not ben sondryd. Not wythstaūge through fauour of the duke and other va

lyaũte frendes/M. Luther so
puayled agaynste hym that he
was excomunycate: & beynge
a man of auncyent age, an old
preste newly maried, and some
tyme archedeaken of wytten
berge / was fayne to leue hys
younge wyfe and auoyde the
domynyon of Saxony. Afte-
ẏ he had wandred thourough
dyuers cities and townes swa
dynge hys opynyon wyth odi-
ous repozte/ to ẏ mynysshyng
of M. Luthers fame: at laste
he cã to Scyzich in Swytzer-
lande/ where he founde one ac
cozdynge to hys execrable ap
petyte, named Swynglyus,
whych was there an excedyng
setter fozth of M. Luthers do
ctrine. To whõ as sone as he
had disclosed his detestable he
resye

tesye agaynst the blessed sacra
ment, he gladly accepted him/
and in denyenge the corporall
presence of Cryst, agreed both
in one/sauynge in this poynte
they dyffered: where as Carol
stadius sayd that our saueour
Christe spekyng thes wordes:
hoc est corpus meū, meaned his cor
porall presence there syttynge
with his dysciples at the table
& not in forme of brede: Swin
glius affyrmed that they were
not to be vnderstandyd lytte=
rally, but by a figure of inter
pretacyon/so that est was takē
for significat: and thes wordes
of Chryste, this is my bodye/
were as myche to saye, as this
signifyeth my body. Of thys
mater he wrot sondry epistles
to dyuers of his familyar fren

des, gloryously reioycynge ỹ he had founde oute the longe vnknowen trothe of so hygh a mysterye: not by the occasyon of Carolstadius (as he bosted) but through his owne dilygent redynge of scripture, and specyally of saynt Augustyns workes/ who in very dede ys clene contrary to his horryble heresye. Neuertheles many of M. Luthers adherentes assentyd vnto hym/amonge whom the chefe was Oecolãpadius: whych beynge a seculer preste of. xl. yeres of age, entred ỹ religyon of saynt Brydgyttes order in ỹ prouince of Bauarye/ and for heresyes that he hadde vttred both by prechynge and wrytyng, stãdyng in daunger of the Dukes attachiament/

he ran

he ranne awaye pryuely wyth a nonne of the place/whō sone after he forsoke, and gat hym for refuge to a Lutheran prince named Fraunces de Sychken, a noble personage by byrthe, but a cruell tyraunte of behaueour, a great murtherer, a comune spoyler of marchaūts and a rouere of hygh wayes/ whiche mayntenyd hym and one Hutten a knyghte of the new gospell, gyuē holly to mischefe/till at the lest for feare of displeasure of other princes he was dryuen to put thē awaye. Decolampadius cam then to Basyle/& there he founde many fauourers of M. Luthers faccyō: by whose ayde he was promotyd to be curate of a parysshe chyrche. where he handled his

led hys matters wyth ſuch clo
kyd hypocriſye, that he wāns
many mennes hartes/craftely
ſowenge ſedicious diſturbaūs
betwyxe the tempozalte & the
ſpiritualtye/in ſuch wyſe that
the hole cite was often tymes
in parell of inſurrecyon and
in daunger to be deſtroyed.
But though he appzouyd the
oppynyō of Swynglius with
pzeferrement aboue Carolſta
dius: yet cōceyued he another
pryuate vnderſtandyng/ ſay=
enge ỹ Hoc eſt corpus meū, ought
thus to be interpzeted: this is
a fygure oz a repzeſentacyon
of my body/allegynge Tertul
iane, Chziſoſtome & ſaynt Au
ſten foz hys authozite, whom
he vnderſtandyth a myſſe and
receyteth falſly/ ſomtyme ad=
dyng

tynge more to theyr wordes, somtyme takynge awaye frō theyr sentēcyes. In this space Martyn Luther wrote a controuersyous boke agaynst Carolstadius/and he an answere to the same of lyke spyrite and semblable charyte/so ỹ Swinglius and his cōpany whyles other men wondred at theyr madnes, laughed them bothe to scorne. Carolstadius perceyuynge ỹ he was not so highly esteemyd as he reckened to haue bene/also longynge very sore for the companye of hys yonge wyfe: at laste he made meanes to be reconcyled agayn to Martyn Luther and hys churche, whiche was graūtyd hym vpon condycyon that he shulde reuoke his opynyon of

ỹ sacramẽt/ wherto he agreed al beit he helde not longe towche with them. But as sone as he had recoueryd his wyfe again, he gat him owt of ỹ way in to a vilage ⁊ there kept a comune tauerne/ besely vttryng his olde heresyes, and daylye contryuynge newe. Thus in Germany moch vnquyetnesse encreasyd and trouble out of measure/ with intollerable varyaũce bytwene seculer people and the clergye: many dyffamous lybellys ⁊ slaunderous wrytynges euery where dysperpled abrode. And where as was but one faccion before, onely of the Lutheranes: than sprãg there vp another/ which be callyd Oecolãpadianes or Swynglyanes/ owte of whõ yssued

Oecolã padiani e Swyngl

yſſued alſo ỳ thyrde faccyō̄ na-
myd Anabaptyſtes, cōteyning
aboue.xl. ſectes of dyuers he-
reſyes and ſondery oppynyons
N. In good fayth ye tell
here a ſhrewde tale by theym.
And yf it be trewe as ye reher
ſe I lyke their maners a grete
deale worſe than I dyd. But
ſpecially I meruey le that they
be deuyded in to ſo many fac
cyons & ſondery ſectes ſeynge
they pretende to profeſſe the
onely doctryne of Cryſte, whi-
che noryſſheth no ſuche cōten-
cyous dyuerſyte: for he is the
god of peace & not of dyſſencīō
W. I enſure yow ther be in
Germany. iii. C. ſectes aboue
ỳ nomber that I haue namyd,
of whoſe varyable oppynyons
I cowlde partely make reher-

ſall yf I had conuenyent opor
tunyte. ☞ N. Now I praye
yow for the ſatyſfyenge of my
cõſcyence and of dyuers other
whyche peraduenture haue ben
dyſceyued and brought to er=
rours, by the fayned report of
thẽ, whiche wolde dylate theyr
hereſyes vndernethe the cou=
lour of vertuous lyuynge, bol
dely affyrmyng in reproche of
our catholike byleue ẏ among
them is perfyte peace, cõcord,
true loue & charyte, freely ad=
myniſtred to euery one in ne=
ceſſyte without reſpect of per
ſons. But fyrſte I wolde ẏ ye
declared ſomwhat of the .iii.
prĩcypall faccyõs. ☞ W. The
fyrſte as I haue ſhewed you
are callyd Lutherianes, bycau
ſe they folowe Luthers doctry
ne.

ne. The seconde lyke wyse are callyd Decolampadyanes or Swynglyanes / & are as one with the Lutheranes in rayslynge agaynst the cleargye, & in cõtempnyng the authoryte of the chyrche, but in the sacrament of the aultar they be gretely repugnaunt: and so farre at varyaunce / that they haue made large volumes full of owtragious furies one agaist another / in such vncharytable maner that it excedith the blasphemous contencyons of all heretykes and infideles that euer were before our dayes. ye theyr hatefull enemyte is so malycyous, that yf any of the Decolampadyanes resorte amonge the Lutheranes: they shalbe excõmunycatyd as he-

then persones, and fynde very
small charyte, whiche they call
loue after the newe interpreta
cyon. And in lyke maner ỳ Lu
theranes shall fynde as lytle
fauour amonge the Oecolam
padyanes. The thyrde faccyō
be callyd Anabaptistes, becau
se they are twyes chrystened/
& wyll admytte none as theyr
faythfull brotherē except they
be rebaptyzed agayne. They
suffre not theyr chyldren to be
chrystened vntyll they be of
greate age/ and haue many
straunge opynyons. They af-
fyrme that it is impossyble for
kynges, prynces, iustices, and
other gouernours of ỳ comon
weale, to be chrystē men. They
obstynatly hold that yt is vn-
lawfull for a iudge to requyre
any

any othe of a crystē mā. They saye that chrysten men ought to make no prouysyon nor resistence agaynst theyr enemies but frely suffre thē to do theyr wyll. Also they shew holye perfeccion outwardly / obseruing vigyles, fastynges, wyth contynuall redynge of scrypture, redye to helpe theyr nedy brotheren, vsyng theyr goodes in comoue. And they dispraise mych the lyuyng of the Luthe ranes & Decolampadyās / sayenge as I haue hard them my selfe reporte, that they be wors than the clergye / whom they call Papistes, for because they haue the gospell in theyr mouthes and frame theyr lyues no thynge thereafter / shewynge none amēdment of theyr lewd

cōuer-

ronuersacyō, but cōtynue styll
in vycyous excesſys after the
comone rate of mysbeleuers.
And therefore they be in gre=
uous hatred and ſuffre moche
perſecucyon of the other/as ex
communycacyon, exyle, enpry
ſonement, & oftentymes cruell
execucyō of death: in ſo moche
that it is enacted throwgh out
Suytzerland among ỹ Deco=
lampadyanes, and in dyuers
other places/ that who ſo euer
is found of the Anabaptyſtes
faccyon/ he ſhall be throwen
quycke in to the water & there
drowned. ¶ N. I ſe well thā
ſayenge and doeng are not all
one. For I am enformed that
Martyn Luther hath wryten
extremely agaynſt the perſecu
cyon of prelates / affyrmynge
it to

yt to be agaynst the spyryte of god to persecute or to putte to death for vnbelefe or errours/ consyderyng that fayth (as he doth saye) is a gyfte of god / & no man maye haue yt of hym selfe. Also because Christe neuer compellyd any man to beleue in hym, cōmaūdynge the wedes to be suffered amonge the corne vntyll the heruest cōmyth. ☞ ꝛc. No fayle he wrote so at the beginnyng/ but afterwarde experiēce tawght hym the contrarye. For if so be that he & ẏ Oecolampadyanes had permittyd theyr clyentes to do what they lusted wythout any restraynte: they had ben quite oute of auctorite ere this tyme a daye. Apon whych considera cyon yt was forfendyd in all

cyties and iurisdyccyones of ẏ Lutheranes/that no mā shuld bye or sell other resceyue, any booke or treatise compyled by the Oecolampadyanes. And they in lyke maner made actes to suppresse ẏ Anabaptystes/ fearyng lest theyr sectes shuld vaynquesshe theyre faccyon.

N. yf ẏ Anabaptystes haue so many sectes as ye recyte, I praye yowe to declare some of them. W. At your instaunce I shall gladly. There be some whych hold opynyon that all deuylles & dānyd sowles shall be sauyd at the daye of dome. Some of them persuade that the serpent whyche dysceyued Eue was Christ. Some of thē graunt to euery man and woman

man two ſoules. Some affyr-
me lecherye to be no ſynne, & y
one maye vſe a nother mānes
wyfe without offence. Some
take apon them to be ſooth ſa-
yers and prophetes of wōder
full thynges to come / & haue
propheeyed the daye of iudge
ment to be at hāde: ſome with
in thre monethes, ſome wyth
in one moneth, ſome wythin
vi. dayes. Some of thē bothe
men and women at theyre con
gregacyones for a myſterye
ſhew them ſelfes naked, affyr
myng that they be in the ſtate
of innocencye. Alſo ſome hold
that no mā ought to be punyſ
ſhed or ſuffere execucyon for
any cryme or treſpace be yt ne
uer ſo horryble, wherof I will
ſhew yow an exāple done ma

ter in dede. In Switzerland a lytle frō saynt Gall at a place nampd Cella Abbatis; one of these anabaptystes slew hys owne brother/ & smote of his heade. when he was demaūdyd why he dyd so, this was hys answer: It was the wyll of the father that I shuld do yt/ and so he escaped wythout punyshement. For though they be gredy i reprouig other mēnes fawtes/makynge haynous et clamacyones agaynst thē: yet ponder they full lytle the correccyon of theyr owne enormityes/ callynge them infyrmyteis and weaknes of ỳ flesshe be they neuer so abhomynable .well yet me thynketh by your sayenge here before, that many of them leade a more cō men-

mēdable life in face of ẏ world than the comone sorte of ẏ Lutheranes or Oecolāpadianes, ☞ w. ye verely vnto the outwarde ostentacyon. But there cōmeth greater incouenyence by theym whych haue suche a shadowe of holy lyuyng, than by the other. And there is nothyng more peryllous in sedu cynge the symple/than a payn tyd pretence of an holye lyfe/ where as they swerue ones frō the ryght fayth and catholyke belefe. whyche ys easye to be proued by euydent examples as well of the olde heretykes, as of oure newe captaynes of the moste hye heresyes. And to shew you the truth as I haue expertely foūde, some I haue knowen so angelyke of cōuer

sacyon, ỹ I coude haue foũde
in my harte to commytte my
soule holly in to theyr direccy
on: whom afterward I haue
perfytely perceyued to be auc
tours of suche detestable here
syes/that it wold make a cristẽ
harte to tremble for to here thẽ
onis namyd. And to tel you of
one amonge many / I was a=
quaynted wyth a certeyn per=
sone of the Decolampadyans
in ỹ cytie of Argentyne, which
led a lyfe inculpable amonge
hys neyghbours, & was repu
ted of vertuous conuersacyon
exercysynge hym selfe conty=
nually in charytable workes,
and vnderstode freshly ỹ scry
ptures in his mother tounge,
for he was ignorañt of latine.
Afterwarde he fell in to so ab=
hominable

hominable hereſye/ that he de
nyed openly the new teſtamēt,
ſayenge ỹ Chryſte was a fals
pzophete, and all his apoſtles
dyſceuers, acceptyng no parte
of the olde teſtament but the
v. bookes of Moyſes. The
cheke pzechers and lerned mē
of the cyte cam vnto hym foz
to refozme hym by waye of di=
ſputacyon, and to bzynge hym
from his errour / requyzynge
hym to ſhew what grounde of
ſcrypture oz what occaſyō mo
ued hym to take ſo peryllous
opynyon. To whom he anſwe
red coldly wyth ſoft wozdes &
demure countenaunce, how he
wolde nother dyſpute noz ar=
gue wyth them, ſayenge that
it was his beleke & was aſſurid
of god with witneſſe of his con
ſcyence

seyence to be trewe. Apon this incõtynẽte he was enpzysoned and at last brought befoze the lozdes of the towne/ whiche in lyke maner exhozted hym to reuoke his heresyes / manacynge hym with feare of terryble deth yf he wolde not chaũge hys erronyous mynde. He answered that he was redy to suffre what so euer deth god had ozdeyned hym vnto, and wolde nother foz feare noz foz fauour go from his opynyon. wherfoze after a suffycyent deliberacyon seynge he wolde tourne by no meanes/ sentens was gyuen that he shulde be burnyd. ☞ N. In good fayth well worthy: but was he burnyd in dede? ☞ A. No. Foz when he shulde haue gone to

the

the place of execucyon / accor-
dynge to the vsaunce of the
countrye he was fyrst brought
before the towne howse / and
there hys artycles recyted. He
was asked whether they were
the very same which he hadde
affermyd before them. He an-
swered ye. Howbeit nowe (he
sayd) god hath opened my ig-
noraunce, & I aknowlege me
slaunderously to haue errid
askynge yow all forgyuenes.
I byleue perfytely that Jesus
Chryst is my sauyour, and am
redy in his fayth to suffre this
deth prepared for me. The lor
des then where as they had gy
uen sentence that he shulde ha
ue ben burnid / for a more easy
deth they assyned hym to be be
heded, wherof he thanked the,

and went toward the place of
iustyce/pacyently takyng hys
deth with great repentaunce.
¶ N. Thys may be a good ad
monysshemēt that men shulde
not be so wauerynge in fayth/
as to gyue credence in all thin
ges to any persone for ỳ onely
pretēce of exteryoure holines,
in as moche as the deuyll can
transfygure hym selfe in to an
angels lykenes, and a fals per
uerter take vppon hym ỳ offy
ce of a trewe apostle. Moreo=
uer I consyder by your cōmu=
nycacyon and playne experye=
ence here reherſyd / that yf the
froward sturdynes of vnruly
people were not restreyned by
lawes, prohybycyōs, & sharpe
punysshemētes/euery comone
weale wolde be soone subuer-
tyd

tyd, and the hole worlde come to nought. ☞ xxv. As for that ye may take example nat ferre hens at ỳ countye of Emdone in east Fryse lande/ where the erle ruler of the county fyrste resceyuyng Martyn Luthers doctryne, & afterwarde Decolampadius oppynyon: suffryd his peple to rede all maner of bookes, and to be of what so euer secte or oppynyō they wolde without any restreynte. Shortely after one of theyr chefe preachers whiche hadde bene a freer obseruāte, a man of subtyle lernynge and pleasaunte speche, hyghly esteinyd amonge the people: began to preache in open audyence against the blyssed trynyte/ sayenge that there was but one

persone, one god, & that our sauyoure Chryst was a creature as we are, a pure man, & not god but hauynge goddes spyryte. This caused not a lyt tell dyscorde betwene the prechers and the peple/ for many of ỹ cõtrye leanyd vnto him, takynge hys parte so strongly that the erle was fayne to banysshe hym owte of hys domynyon, all beit hys pestyferous sede remayned styll. Thẽ cam thyther doctor Baltazar, and after hym Carolstadi9 / bryngynge in the faceyon of ỹ Anabaptistes/to ỹ augmenting of greater cõfusyõ. For where as some crystenyd theyr chyldrẽ, theyr next neyghbours wolde not/one condemnyng another with dedly hatred. The meane

Doctor Baltazar

season

season a certeyne skynner of Denmarcke in the dukdome of Holsacye, where Martyn Luthers doctryne was onely in strength/prechyd Decolam padius oppynyō with so crafty argumentes, that Martynes faine began to decreace. wher fore doctour Pomerane was sent from wyttenberge to dy. spute agaynst hym/and in con clusyon obtayned the victory through parcyall fauoure (as some reportyd) of ỹ duke and lordes of the cyteys of Hom. burgh and Bremme: whiche immedyatly cōmaundyd that no man shulde be so hardye to contrarye or swerue from the doctryne of Martyn Luther, vnder payne of banyshynge and other punyshement. Thē

two prechers of Breame were sent to Emdone to dyswade ẏ erle & hys people from Oecolampadius opynyon, and frō the confuse dyuersyte of other sectes/also to reduce theym agayne vnto Martyn Luthers wayes. The erle with hys coū cell at ther perswasyons alyenatyd theyr myndes frō Oecolampadi⁹/ streytely chargyng all those prechers whiche had susteynyd his faccyon, or any other sauynge Martyn Luthers / to departe owt of hys countrye by a certeyne daye apoynted. Then was it a wonder to se what murmuracyon, grudge, and rumour of sedycyon was amonge the people/ not without lykelyhed of fallynge togyther by the eares & insur-

insurreccyon agaynste theyr prynce, had not he sought prouydēt meanes to pacyfye thē. Thys cōtynued no lōge space but letters came from Argentyne, Basyle, zyricke, Bearne, and from many persons of notable erudycyon after theyr estemyng, also from the prynce of Hesse / aduertysynge ẏ erle with seryous exhortacyon, to calle home agayne ẏ prechers of Oecolampadius faccyon/ & reprehendyng hys sodayn mutabylyte from theyr institute, so apparent by manyfest coniectures to preuayle aboue ẏ other. At whose importune requestes and subtyle instygacyons, he chaunged yet agayne hys purpose, and gaue the Oecolampadyane prechers lycēs

to returne

fo returne in to theyr olde pla-
ces, and liberte to preache as
they were before accustomed:
cõmaundyng sylence vnto the
other or ellys auoydaunce of
his countrye. Lo thus may ye
se what varyable inconstaũcy
and sondrye mutacious of con
demnyd hereſyes hath ensued
with euydent confusyõ, where
as people be dyuided from the
vnyte of ỹ chrysten chyrche, ꝛ
contemne to walke after the
holsome decrees of catholyke
fathers / wrestynge the ryght
sence of scryptures vnto theyr
crooked ymaginacyons. And
specially where the brydle of
sensualyte is sett at large / to ỹ
sturdye frowardnes of sedicy-
ous subiectes, somtyme by ỹ
effeminat tẽdernes of princes
so negli

so negligētly regardid/ ẏ after ward theyr fearfull rygour is scant able to redresse it: which hath bene ẏ lamentable dekay of ẏ Boemes, and is now the ruynous myschefe of the hye Almaynes/not vnlykely to be the desolaciō of crystendome, yf remedy be not founde in sea son. ☞ N. Sauynge your pa cyence me thought ye declared here ẏ the Lādgraue of Hesse is a fauourer of Swinglius & Oecolampadius / who wyth his people as I vnderstande admytteth Martyne Luthers wayes and none other. ☞ W. I will not denye but he mayn teneth styll Martyn Luthers doctrine/all be yt syns the dys putacyon was before hym, he hath fauoured so greatly the

k opy-

opynyon of Oecolampadius and Swinglius, ỹ were it not as I deme for feare of displeasynge hys confederate cosyne the duke of Saxony, and frentyke perturbacion of Martyn Luther/he wolde haue sustayned yt openly ere this tyme. wytnesse the gloryous comendacyō vnto theyr faces whiles they were present / and synguler preferremēt of thē amonge hys familyer coūsellers / also hys beneuolent lyberalyte at theyr departynge wyth letters afterward betwyxe thē farsyd full of paynted prayses i theyr absence. ☞ N. I beseche yow when and vnder what maner was this dysputacion. ☞ W. In the yere of our lord. 1528. the prince of Hesse in his chefe

cyte

cyte of Marburge caused there to be assẽbled Martine Luther Melancton, Decolãpadius, Swynglius, Capito, Butzer wyth many other of ỹ most famous clerkes of the Luthe ranes and Decolampadyans (ỹ Anabaptystes onely excludyd) where dyuers artycles were doutfully pzoponyd to ỹ nomber of .xv. whyche befoze tyme had bene dyscussyd & clerelye determyned in generall counselles of the vnyuersall chyrch. And when they had by longe ꝓcesse vnfrutefully dysputed aboute the iustifycacion of fayth without good worke: of baptyme, and other questyons apon whych they had wzyten hole bookes: yet in ỹ ende were they dzyuẽ to the olde de

termynacyō of the chyrch, saue
leste theyre wrytynges shulde
seme in vayne, & theyr assem=
blynge to be ydle/they founde
out some contrariety of so slen
der importancye, that mē may
playnely iudge in them, other
inuincyble arrogance: dysday
nynge to be reformed/ or elles
obstynate malyce sekynge for
the nonis to impugne ȳ troth.
Concernynge the sacramēt of
the altare wherin rested ȳ prin
cypall mater of theyre disputa
cyon/they greatly varyed and
coude by no meanes agree.
How beyt they concludyd atte
last, that eche parte holdynge
them contente wyth theyre be
leke/ shuld departe in louynge
frendshyppe, without any ody
ous writyng frō thence forthe
one

one agaynste a nother. ☞ N. whether of them obtayned the victory? ☞ ℟. They deuided yt betwene theym whyle they were presente. But sone after theyr departyng, the Lutherans ascribed it to Martyn Luther/and contrarye the Decolampadyanes vnto Decolampadyus and Swynglyus. ☞ N. vse they suche craftye conueyauns in promotyng theyr gospell? ☞ ℟. ye hardely; and yͤ wythowt any shame whan they be detected of ytt / enforsyng mē agaynst theyr wyles to be fautours of theyr heresies. Dyd not Noulomagus gather certayne sentencys out of Erasmus workes, whych falsly depraued he coupled vnto Martyn Luthers assercyons,

and caused them to be impryn
ted: blasing abrode that Eras
mus and Luther were of one
opynyon / to the slaunderous
hynderaunce of hys prytable
studye: of whom after muche
other detraccyon / he was not
ashamed to craue subsedye in
hys beggarly indygence. Also
Butzer playd a lyke pageante
wyth Pomerane in translatig
hys psalter out of latyne into
the almayn tonge. For where
he aspyed any occasyō to treat
of the blysled sacramente: he
plucked out Pomeranes sētē-
ces, and grafted in hys own af
ter no compendyous fassyon:
which as sone as they were en
prynted / the same noysed ouer
all ỳ Pomerane (vnknowyng
to hym) was one wyth the De
colam-

colampadeans / whych afterwarde he apertely detestyd in dyuers epystles, dyscouerynge the falsehod of Butzer. Such suttyll dzyftes I may tell you among them is dayly not vnpzactysed. ☞ N. well, ye haue here rehersed many thynges a gaynst them/wherin yf I and such other wold gyue credēce vnto your saynges wythoute surmyse of peyalyte, we shuld sone turne our affeccyon from theyz lernyng. But seyng ye haue bene a fauourer of thē, and paraduenture bothe spoken and wzitten as largely as the rankest of them all whom ye now call heretykes: fayne wolde I wyt what mocyonyd yow to take yt in hande so ernestly, and now to shyft your

selfe

selle frome yt so lyghtely.
☞ ꝟ. To shew you the trothe wythowt dyssymulacyon how I was entyced vnto theyr faccyone, the verye begynnynge was thys. I had redde certayn treatyses of Martyne Luther of the iustyfycacyon onely by fayth wythowt good dedes, / how man had no fre wyll, how owre good warkes auaylled vs nothynge to be sauyd, nother our yll dedys shuld cause vs to be damned, and many other artycles whych he falsely presumed to groūd vppon scripture. Also I dylygently notyd howe he descrybed the abuses of popys, cardynallys, byshoppys, preestys and relygyous persones / declarynge how the present dekay of the

church

church, farre dyffered from the perfeccyon of the apostles and holy fathers at the furst begin ynng: wherin he made no lye though in other thiges he spa=red the trouthe. Furthermore geuyng eare to the plesaũt ru=mours of hys reformacyons, highly cõmẽded amõg new fã gled people: yt sett myne hart so on fire, ẏ I coud not rest vn tyll I had bene there with thẽ. After that I had sene Martin Luther, Pomerane, Melanc=ton, ⁊ herd theyr prechynges/ perceyuynge theyr order there in Saxonye: I went in to hye Almayne vnto the Oecolam padyanes/ ⁊ remaynyng there amonge theym, was oftenty=mes conuersaũte with ẏ Ana baptistes. In the meane space

I sawe many wonderfull alte
racyons/as destroyeng of mo
nasteryes, pluckyng down of
churches, castynge out of yma
ges, breakynge of aultares, &
caryeng the consecrate stones
to the buyldynge of theyr bull
warkes/also maryages of pre
stes, monkes, freres, nonnes,
contempte of holy dayes, anul
lynge of vygyles, fastynge of
the lent and embrynge dayes
clene reiecte with other lauda
ble ordynaunces instytute by
the churche. All places of scrip
ture where mencyon is made
of Antichryst, fals prophetes,
maysters of lyes, & such other/
they violently applyed vnto ẏ
clergye / namynge them selfe
crystene brotherne, dyscyples
of Cryste and apostles of hys
gospell

gospell. In denyenge purga-
torye and auctoryte of ỳ pope,
yf they found in auncyent au-
ctours as moch as a corrupte
tytle of a pystle sownynge any
thyng to theyr purpose, all be
it the epystle selfe made hole
agaynst it: yet wold they take
it as the worde of god & sure
reuelacyon of the spyryte. Con
trarye wyse, yf any alledgyd
Austyn, Hierome, Cypryane,
or Chrysostome agaynst them
they wolde admytte theyr sen-
tencys for none auctoryte/say
enge they were men, & all men
were lyers. In lyke maner con
cernyng the sacrament of the
aultare, where they redde in
doctours of the spyrytuall ea-
tynge and goostely beynge:
they onely acceptyd that/ and

vnder the coloure therof they
wolde exclude the corporall
eatynge and bodely presence
of Chryst, to the establyshyng
of theyr blasphemous errors:
whiche they shadowyd vnder
the couert of hypocrysye and
persuasyõs of peruertyd scryp
tures/in suche wyse that opẽ-
ly seyng I coude not perceyue
them, vntyll it pleasyd god of
hys inestymable goodnes to
bryng me out of the lande of
darcknes and regyon of deth,
vnto the clerenes of his know
lege & lyuyng lyght of trothe.
I can not excuse me but amõg
the wycked I endeuored my
selfe to haue done euyll: but
god so mercyfully preuentyd
me/that it came to small effect
in doynge any harme. If I
haue

haue bene occasiō of any mans fall or cause of slaunder/ I am sorye for yt and aske for geuenes. Not wythstandynge I neuer defendyd any opynyō obstynatly, nother despysed ỹ admonycyon of any vertuous yson: that I haue erred was through ygnorance and of no malicious pertynacyte. where ye be in perplexyte of credence geuyng vnto my wordes/ I ā sure if that I spake according to your appetyte, ye wold put no dyffydence in me whether I sayd ỹ veryte or lyed: for yt ys a playne case amonge the fauorers of these new sectes/ ỹ they wyll refuse no forged tales makyng awght for theyr syde, be they neuer so fals. And seing ye beleuyd me in errour:

ye oughte not to mystruft me nowe in my faythfull reuocacyon, volũtarye and not coactyd. ☞ N. Clerely many men presuppose that other ye be deludyd by ẏ flatteryng perswasyon of some worldly persõs/ or ells vtterly geuen in to a reprobate mynde/through gredy desyre of yerthely promocyon and appetyte of ydle lyuynge. ☞ W. It ys not in my power to stoppe ẏ wronge surmyse or mysse reporte agaynst me, now enemye vnto theyr errours: whyles they abuse the same to ẏ frendes of theyr heresyes: namely where as Sathane ys loosed at large, ⁊ the lyenge goste the spyryte of vntrueth, walkyth at lyberty vnrestreynede. wolde god they

were

were as prest to remoue ẏ balk out of theyr own eyes/ as they be prōpt to aspye a lytell mote in other mēnys. They crye out sore vppon the worldely wysdome and carnall prudence of other psons, callynge them tyrantys and mynysters of Antecryste/ where as I cā pceyue none more gredy of carnall polycyes and fleshly ayde of tyrātys than they be. Were he neuer so cruell a creature or myscheuous fende that is turnyd to theyr facciōs/ they resceyue hym for an euangelyke dyscyple, hys malycyous mynde nothyng mynyshed, all thoughe pcase hys doynge of myschefeys restrayned by pouertye or some other myserable impedyment agaynst hys wyll. And if

any

any body speke ought against
such peruerse penytētys/ forth
wyth they alege ỹ vnpytyous
fiersnes of saynt Paule before
hys conuersyon, the synnes of
Mary Magdalene and her pe
naūce, also ỹ crample of Cryst
receyuyng publycanes & syn-
ners, and how the angellys of
heuen ioy more vppon one pe
nytēt synner &c. Luce. 15. I pray
yowe what a goostely patrone
was Huttē theyr furyous chā
pyon / a man nott onely ouer-
whelmyd wythe herelyes, but
also stuffed full of all vnhappi
nes/ whose horryble ende was
accordyng to his myscheuous
lyfe. For after that he had bene
plaged with ỹ french pokkys,
and was helyd of them seuen
sondry tymes: he myserably
dyed

dyed of them in an yle of Swi
cherlãd in extreme pouerte ab-
horred of all people / hys vyle
carcas eaten wyth sores, more
stynkyng than any caryon / so
that vnneth any body myghte
abyde the lothsome staunch of
yt. More ouer I beseche you
wyth what crysten spyryte dyd
fraunces of Syckhym defed
thẽ, a subuerter of peas, a bur
ner of poore mennes houses, &
a troubler of all Germany / vp
pon whom the vengeaunce of
god dyd hyghte, and was so-
denly slayn in a castell besyde
Crutzynacke to the infamy of
hys aũceters and dispherytaũce
of hys chyldern. I passe ouer
the captayns of the vplandysh
people and theyr insurrecyon
partely touched before. ¶ N.

in ye

ye wot well ynough that Mar
tyn Luther dyd wryte agaynst
them, condemnyng theyr sedy
cyous enterpryse. ☞ xx. So
dyd he in dede when yt was to
late voyde of remedy. But as
long as they were in any lykly
hod to preuayle/he rather sup.
ported thē. what heuenly wyl
dome dyd the monstruous fy=
gures sygnyfy/where M. Lu=
ther was portred wyth a boke
in hys hand, & by hym Hutten
hys ptectour in complete har=
nes holdyng a drawen sword/
with certayn textis vnderneth
prouokyng sedycyon. And as
for ydlenes/I sawe no manne
more fawty in yt than them sel
fes: except ye account that for
profytable bysynes when they
be nother ydle nor well occupi
ed.

ed. Are there not a great infy-
nyte nomber amonge them, ỹ
can lay ſharpely to other men-
nys chargys the cõmaũdemẽt
of god gyuen to Adam: In
ſwete of thy face thou ſhalt ete
thy bꝛede / & dylygently repete
ỹ laboꝛous woꝛkyng of ſaynte
Paule and other dyſcyples of
Cryſte, whych lyue dylycately
in ydlenes: And ſuppoſe ye ỹ
a man may not fynde many of
them whych haue theyꝛ ſuſten
tacyon vppõ the ſpoyle of chur
ches, robbery of moneſtaryes,
and extoꝛcyon of innocent peo
ple: ℟. Thoughe ſome of
thẽ be of ſuch diſpoſycion: yet
ought not ye to condemne the
hole nomber of the good foꝛ a
ſmall ſome of the yuell. ℣.
why do ye then diſpyſe the vni

uersall churche/ because some of them be nought. ☞ N. Ma ry for because the more some of the yuell, surmountythe the lesse nõber of the good. ☞ M. And thynke yowe that yt may not be better vereyed among the new gospellers, of ỹ which the best ys stark nought: Not wythstandynge some I haue knowē of excellent lyterature, whych for theyr sober cõuersa cyon and temperate lyuyng, if they hadde bene as seryous in furtherynge the fayth as they were in settyng forthe of here= sies/were worthy to be pillers of Cryftes chyrch. But I pon der not so greatly the outward holynes of hypocrytes/consy. deryng that Arrius, Maniche as, Pellagius, & other execra. ble

ble heretykes euen as they be equall wyth them in herelyes/ so were they not inferyours to them in such hypocrysy. How many here in Englond wythin thys .C. yere haue rydde them selfys out of thys mortall lyfe wythe a desperate dethe hated both to god & man/ some drowe nyng thē selfys, some cuttyng theyr own throtes, and many hangyng them selfys/ whyche in theyr lyfe tyme haue bene re puted for well dysposed, vertu ous, & charytable folke aboue the comon sorte of crystē peo ple/ & peraduenture some here in Londō of oure olde aquayn taunce. In whom is fulfylled the saying of Samuell: Man marketh those thinges that be open to the eye, but god consy-

deryth the secretnes of ỹ hart/
to the verefyenge of Crystys
worde in the gospell Luce. 17.
That whych is hyghly auaun
ced of men/is abhominable in
the syghte of god. Neuerthe
lesse yf ye go to the vttermost:
I coud appoynt ye to many of
the church, whych accomplysh
the perfeccyō of lyuyng vnfay
nedly/wherof these men afore
sayd haue but a bareyn ptence
or a domb symylytude. And as
for the worst multytude of pre
stys, monkes, chanons, freers
and other relygyous persons/
I dare compare theym wythe
the comon sorte generally of
these new factions/all though
ye put a part theyr fayth & obe
dyēce to ỹ church, whych I re-
ken no small mater. So

god

god help me then dare I gyue
y verdyte wythout any queſt,
that they be ſtark noughte all
the meyny of them. And to be
ginne furſt of all at the freers/
ye ſe what a raſcall rable ron=
neth abowte the cuntrey wyth
boſomed ſermons, preachyng
fables and olde wyues tales
in ſtede of the worde of god/
whych ar redy matys to aſſoci
ate vnthriftes in all myſchefe,
to the ſlaunder of cryſten rely=
gyon. And to ſpeke of mõkes,
chanõs, wyth other relygyous
poſſeſſyoners / I praye yowe
what a goſtely lyfe leade they,
geuen holly to ſlouthfull ydle
nes and bely ioy in etynge and
drynkyng, wythowte ſtudy of
ſcrypture or endeuermẽte of
any vertnouſe exercyſe. They
ſyng

syng in theyr querys wyth as great deuocion, as hunters do at the halowyng of a fore / hauyng delite in yellyng of theyr voyces and cryeng of organs, but no swetnes of spyrytuall melody. Also seculer preestes euē as bad as the best, shall ye not fynde theym at tauernes & dyshonest housys, drynkyng & gowsyng tyll they be as dronken as apes / nothing abashed to swere blasphemous othes & to vse fylthy cōmunycacyon. And such as be curates hauīg charge of mennes sowles, are there not many of thē blynder that betles / destitute of necessary doctrine with good lyuing, whereby theye myghte edyfye theyre parysshons. It were to tedyous a processe to reherse

theyr

theyr wrechydnes so farre out
of order/whych all the worlde
perceyueth & speketh agaynst
it,and yet can be none amende
ment. ☞ w. If theyr wrecthid
nes of lyuyng as ye say be ma
nyfest to all the world: it shall
not be so nedefull for yowe to
declare any further therof / as
yt wyll be expedyente for me
to tell of these new gospellers,
whose erronyous wyckednes
is knowen to very few here in
this region. And surely to im
proue the vniuersall churche
as well,because many of them
be lewde: it were no lesse mad
nes than to sette at nought the
olde testamēt,because ỳ more
parte of the childern of Israell
were euill/other to dispise the
gospell because all these newe

facciõs which falsely presume
to be folowers of it, are hereti
kes. Amõg whõ ye shall fynde
renegate freers that haue cast
of theyr habytes and forsakyn
theyre relygyon, whyche haue
maryed wyues and sone after
scape away fro theym, leauing
theym in carefull desolacyon/
ye some one maryeng .ii. or .iii.
wyues in dyuers countreys,
whome they haue dysceyuyde
by craftye entycementys/ma-
kyng theym beleue with theyr
gorgeous apparayle that they
be cõe of noble & ryche frẽdes.
And of these are there many
which walk ouer sondry puin
ces, with glosynge speche and
swete tales / spieng owt vnsta
ble people ỳ will be wauerynge
with euery winde/and such as
theyr

theyr stomackes serue them to
contemne fastynges and prayers, desyrous of carnall lybertie, and can rayle agaynste the clergy, caring for no iurisdiccion/ and when suche vnlawfull menes fayll, giue them selfes to theefte, robbing of churches and sedycyous dysturbaunce/ whereby some of them are promoted to the galows & shamefull marterdome of felons. Lykewise apostata monkes & chanons peruerted vnto theyr sectes, some bring with thē as much substaunce of the spoyle of theyre places, that they purchase therwith fayre landes & yerely rentes. Also preestes þ haue made cheuesaūce of their benefices for. ii. or. iii. C. pounds/ at whose comming it is a

worlde to here howe god ys
maugnyfyede for theyr dely-
nerance frome the tyranny (as
they call yt) of Antycryste/and
what brotherly chere ys made
with feruẽt reioyce i ỹ ſuffrãce
of Cryſtes croſſe, namelye yf
they haue ſtore of monye. And
ſone after they are prouydyd
of fayre wyues in ſafegarde of
theyr chaſtyte, and to augmẽt
theyr perfeccyõ/wherby ſome
of theym chaunce to be ſo ve-
xyd wyth deuylles, that theyr
goſpell ys not able to charme
theym/and are fayne to ronne
awaye in lyberty of the lorde,
ere that theyr wyues be made
faſte in ỹ bondes of oure lady.

Beſyde theſe, howe many in
Germany haue annuall penſi
ons of cyties and townes for
tearms

tearme of lyfe, bownde to no
maner of serues/whose chãge
of state is to no renuyng of spi
rituall conuersaciõ, but rather
an vnsacyat luste of fleshly fre
dome/euydẽtly tryed by theyr
vycyous behaueoure, ydle ly-
uynge, & dysguysed apparayll
☞ N. ye maye speke many
thynges for your plesure/but
ye knowe ryght well, ẏ crystyn
relygyon standyth not in owt-
warde raymente, nor I cã not
se but as good a soull may be
vnder a seculer wede, as in a
relygyous vesture. The strãge
dyuersyte of habytes is not cõ
maũded of god/ nother scryp-
ture ascribeth any holynes vn
to thẽ. ☞ W. In good fayth I
speke of truth & not of plesure
For it is to me mych dysplea-

sure to se thē suche as I se thē/ not in theyr dysguysed clothig onely, full farre vnsemely for them, if they were eyther suche as they were before, or such as they now call theym selfe / but suer that in euery kynde of all dysordered lyuyng: whych ye let passe as though I had foū= den no faut but wyth theyr clo thynge. And agaynste that ye seme to set at nought the habyt tes and fassyons of religyouse people/ callyng them straunge dyuersytees & thingis nought worth, because they be not cō= maunded of god, nor that scry pture ascrybeth no hoiynes in them. But as for strangnes of apparell, relygyouse men vse none. But theyr apparell was at the furst deuysed by such as

they

they that now hate relygiõ, do not yet denye for holy blessed men. And now they cannot be straunge, when they contynewstyll euery order hys olde fassyon, and that all ỹ worlde hath loked vppon them, and amõg a thousand freers none go better appareled then an other. But now vnto the tother syde, these that rõne away from thẽ vnto these Lutherans/they go I say dysguysed strangely frõ that theye were before, in gay lagged cotes, and cut and scotched hosen, very syghtely forsothe, but yet not very semely for such folk as they were and shulde be. And thys apparell change they dayly, from fassyõ to fassiõ euery day worse than other/their new fangled folyes

they:

theyr wãton pryde neuer cõtẽ
nor satysfyede. And where ye
set at nought all strange diuer
syte of habytes, in whyche ye
meane I wote well not onely
religyouse mennes apparell /
but also the garmentys worne
in diuyne seruyce, for therin I
knowe youre mynde of olde:
I say these gere were well or=
dered by good men, & not with
owt ỹ good helpe of god. And
ye can not fynde that they be
dysallowed of god, but rather
approuyd / in as moche as he
in ỹ olde testament appoynted
vnto ỹ prestes and mynysters
a seuerall dystyncc̃yõ of appa=
rayle frome the comone peple,
specyally in theyr mynystracy=
õs. Also yt appereth by ỹ story
of ỹ prophete Heliseus, whom
the

ỹ chyldzen of Bethell mockyd
and wondzed apon / ỹ he was
not clothyd after theyr comen
fassyon. And verily I holde it
mozc cõuenyét foz relygyouse
persons to were ỹ habytes by
theyze foze fathers institute /
than to be arayed after the ruf
fyan inuencyon of many gos-
pellers in Germany. ¶ N. All
these ar but blynde reasons of
your own fantasy, nothyng to
the purpose. The ozygynall in
stytucyon of relygyous haby-
tes began vppon certayn con-
syderacyons. As thus: when
holy fathers lyued in wylder-
nes / they made theyz gaymen-
tes after a fassyon that myght
best defend the sharp stozmes
and yll wethers. And some ỹ
gaue them selfys to bodely la-

dour, contryued theyr clothes to be shapē in a most hansome maner to worke in. Also some of them wyllyng to eschew superfluytye of vesture/ deuysed theym habytes moste apte for warmeth & sparyng of clothe. But now these consyderacyōs kaplyng: to were the habytes of them/ & not to folowe theyr example, me thynketh yt mere hypocrysye. ☞ xx. Then may I say to you agayne after the same forme of argumentacyō. The fyrst inuentours of thys new dysgysed apparayll, were hethen peple/ vnthryftes, fooles, and myslyuyng persons: now ye that be accoūted good crysten people vse the same, where as ye oughte not folow theyr lewdenes/ therfore ye be

&c. Notwythstãding I demaũ
ded ones of a certayn cõpaniõ
of these sectis whych had bene
of a strayt relygyõ before, why
hys garmentys were nowe so
sumptious, all to poũced with
gardes and iaggys lyke a rut-
ter of the launceknyghtys. He
answeryd to me that he dyd yt
in cõtempte of hypocrysy. why
quothe I dothe nott god hate
pride the mother of hypocrisy,
as well as hypocrysy yt selfe?
wherto he made no dyrect an-
swer agayne/but in excusyng
hys fawt, he sayd ẏ god pryn-
cypally accepted the mekenes
of the hart and inward crysten
maners/whych I beleue were
so inward in hym, ẏ seledome
he shewed any of thẽ outward
ly. &c. I graunted before ẏ

there were some lyghte psons.
But what say you to the prouis
yon of poze people there, such
as ar aged oz impotent/ & that
beggers be not suffred to cra=
ue at mēnes doozes, noz to loy
ter ydelly as they do here, but
ar set a wozke. I tell you some
men thynk yf our sturdy mon=
kes, chanons, & freers, labozed
foz theyr lyuyng as we lay pe=
ople do/ yt it wolde be a meryer
wozld thā now is. ☞ w. what
a mery tyme it wold be here in
thys land I am vncertayne/
but I am sure that in Germa=
ny among these new faccyōs,
ys yet but a sozy wozld & lyke
to be wozse. ye say there be no
loytryng beggers, and that is
trew/ foz few oz none resozteth
thyder because they can haue
none

none almes nor releke/ excepte they wyl do itollerable seruice for so slender wages/ ꝑ yf they be not of sober dyet, and longe exercysed wyth labour, it is not possyble for them to away with yt. But what is theyr labour? mary pluckyng downe of chyrches and monasteryes, and buyldyng of bulwarkes & wallys to instrẽgth theyr townes agaynst them which couet to reforme them. And here is a dowt to be mouyd / when such busynes is endyd, howe shall they be then set a worke, consyderynge that in other occupacyons a fewer nomber than be all redy were able to suffyse ꝑ peple / & so they fynde yt there all redy. ¶ A. God wyll prouyde otherwyse for them than

mannes ymagynacyon can cō
prehēde. ☛ W. If theyr wayes
lyked hym I wot wel he wold.
But sythe yt is no pleasure to
hym to se them leue the faythe
and fall to heresies, pull down
chyrches and bylde vpp bul-
warkes agaynst god in defēce
of theyr abomynable errours:
I veryly thynk that the wrath
of god wysl worke them ven-
geaunce, and sende suche men
mych mysery, and abate theyr
bulwarkes to the grounde/ as
he abated the prowde towre of
Babylon, when he cōfounded
the byelders in to as many tō-
ges as ẏ deuyll hath cōfoūded
ẏ bylders of these bulwarkes i
to many shāefull sectis. ☛ N.
well I trust better. And which
of vs is begyled the ende shall
shew.

shew. But this here I say that as yet hytherto, where as ye spake of theyre intollerable labour: I ā certefyed that they come from it as ioyously as it were from a recreacion. ☞ W. I blame theym neuer a deale thoughe they be gladde when theyr talke is at an ende. ☞ N Nay I meane when theyr hādes be full of blaynes and blysters, wyth achynge armes, theyr shulders black and blew by reason of heuy burthens: that then they reioyce in sukkralice. ☞ W. They ỳ so haue certifyed you I pray you wryte vnto thē agayne, and praye them to certefye you also how many worketh wyth an euyll wyll for the onely lacke of lyuynge/ and howe many comme

fro

fro theyr worke & rather chuse to go stele & be hanged to, rather thē to come to so paynfull worcke agayne. And by that tyme that they haue certyfyed you of these two sortys: they shall I warant you certefye of the thyrde tother sorte that are so gladde of suche laboure not fully so many as ye rekē now. And yet I thynke veryly that some suche are there to. And I wolde myche meruayle ellys. ☞ N. why so? ☞ W. For I haue knowen ere thys where mē haue bē sore hurt in frays/ ẏ they whych haue bene sorest wounded haue most reioyced/ not in hys harmes but in the praysyngs of other. ☞ N. who be they ẏ shuld prayse so these labouryngе folke. ☞ W. Euen

such

ſuche of theyr owne lectys as
will not labour thē ſelfes/wh
che ar redyer to ēcorage other
mē vnto ſuffraunce of deth for
theyre oppynyons, than to ieo-
parde them ſelf the leſte typpe
of theyr ere. But now to your
obiecc̄yō/that ye wold preſtys,
monkys, and freers ſhulde la-
bour as other temporall men
do: I holde it expedyent that
many of them ſhulde be better
occuppyed than they are. Howe
be it I haue hard in Germany
greuous complayntes & mur-
muracions of hande crafty mē
and artyfycers agaynſte relyg-
yous perſons / whyche haue
made them ſelfes worldly, and
lerned theyr occupacyons. For
through theyr augmentacyō/
the profytable gaynes of occu

pacyons was mynysshed / and the welth of theyr lyuynge decayde, so that many were compellyd to seke aduentures in straunge prouincys for defaut of worke at home. Also I haue knowen in the cyte of Colen & in other placys of the low contrey / that relygyous persones in theyr cloysters fyndyng thē selfes with labour of theyr hādes, as spynnyng, weyuyng, & makyng of lynnen cloth / haue bene haynously ꝯplayned vpō to the lordes and rulers / ẏ they toke away the auauntage and lyuynge from the pore comōs & cytezens: wherfore they haue bene restrayned from takynge of temporall peoples worke.

℣. By thys rekenynge seldome ys a chaūge for ẏ better.

But

But yet howe saye ye to theyre prouysyon for poore unpotent peple? ☞ ꝟ. After my mynde they neuer went about an acte that pretendyde a more godly purpose / or a feruenter zele of charytable cōpassyō. whych ordynaūce yf yt had a ꝓgresse of cōtynuaunce as yt had a lykelyhode at the begynnynge: were to be alowed and practysed of all crysten nacyons. But euery occasion wysely pōderyd wyth dew cyrcūstaūces / it wyll make those ẏ be sage to stay at yt ⁊ other lyke maters / takyng auysement before, lest they ēterpryse further thē they be able to bryng vnto a lawdable ende. It is ẏ very properte of comō peple, namely of these Almayns / that what so euer

they be perswaded vnto, agte able to theyr affeccyons / they shall be redy in a sodeyn gyere to accomplysh: regardyng no ther damage ne commodyte, though sone after they repent theym. And lyke as the people of Israhell brought the iewel lys of theyr wyues & chyldern to the makynge of the golden calfe: so dyd they bryng theyr iewellys, bedys, rynges, owt= ches, wyth mony both golde & syluer, to the comon hutches so haboundantly for thys pro uysyon/ ẏ men dowted in some place whyther they had poore folk suffycyent to consume so excedynge heapys of ryches. But this dout was sone made a playn case: for withi a whyle after the ardente heat of theyr

lyberall

lyberall deuocyõ waxyd cold.
And because they contynued
not styll in bryngynge in theyr
oblacyons: the hutches and
coffers were emptye ere men
wyst yt. Then whyles yt was
compassyd what way myghte
be best taken for the preserua-
cyon of thys ordynaunce, least
yt shuld decaye, to theyr confu
syon that began yt: some gaue
counsell that yt shulde be ne-
cessary to depryue the clergye
of theyr goodes, and to dystry
bute theyr possessions, landes,
and rentys amonge lay peple.
And to throwe downe all mo-
nasteries & churches/makyng
coyne of crosses, chalesys and
other sacred iewels, for ỹ susté
tacyon of the poore as they al-
legyd. Thys aduyse with hole

assent of certayne prynces and comonteys was approuyd/af. fyrmynge that yf so infynyte ryches were onys in theyr han dys / the reuenewes of great men shuld be so enlargyd, that they shulde nede to rayse no taxys nor lones of the com= mons / but rather cease frome all importable exaccyons.

In lyke maner by the same po lycy the comons might grow vnto such welthy substaunce: that beggers and nedy people fewe or none shulde be founde among them, whych ought to be called a golden worlde or a tyme of felycyte. ☞ ✠. And cā it not so to passe in conclusyō? ☞ ✠. No, nor neuer shall I make you assuraunce, for the goodes ar wasted ⁊ no mā can

tell

tell how: ye at thys houre the
pynces and lordes of ỳ cyties
ar moze hungry to pyll a pole
then euer they were. The com
mons also in lesse welth, endu
ryng moze greuous oppressyō
then euer they dyd, wythe no
fewer mysserable persons then
they had before/all thinges ar
out of mesure scarce/eche com
playnynge to other of theyr ca
lamyties infortunate without
remedy of redresse or hope of a
of a better chaūge. ☞ ℟. Our
lord forbede ỳ yt shuld chaūce
so here. ☞ ℣. yet lacke there
not in England that wysh full
hartely after suche a ruffelyng
chaunge/the moze parte suche
as hope to wyn and haue no-
thynge to lese/ and yet some so
mad that haue of theyr owne,

and

and whyche happely myght re
pēt it fyrst of all. I let passe my
lord cardynalls act in pullyng
down & suppressing of religious
places, our lord assoile his sou
le. I will wrestle wyth no sou-
lys: he knoweth by thys tyme
whyther he dyd well or euyll.
But thys dare I be bolde to
saye / that the contreys where
they stode fynde suche lacke of
them: that they wolde he had
let them stāde. And thynk you
then that there wold be no lak
founden yf ẏ remanaunt were
so serued to? I wene men wold
so sore mysse them that many
which speke agaynst thē / wold
sone labour hys owne handys
to set them vp agayne. ❧ N.
In good faythe your wordes
make me so amasyd, that I cā
not

not tell what I may say to the mater: I se the lyuynge of the clergye is farre wyde from the doctrine of Cryst & example of thappostles / & ẏ Lutheranes by your saynge be i wors case / both destitute of catholik faith & good crysten maners, wythout any better lykelyhode excepte by the meanes of a generall reformacyon. ☞ W. who shuld be the auctours of thys reformacyon? ☞ N. The pope & other crysten pryncys. ☞ W. I put case that many of them be as wyde owte of the ryghte waye as the other. ☞ N. That can ye tell partely concernyng thys popes holynesse / for ye were lately at Rome. ☞ W. In very dede I herde pyteously of yt by other mēnes report,

but I sawe yt not: peraduen
ture I saw the Ilsse/ because I
taryed so lytell whyle there.
Natwythstādyng yt foztuned
me to talke wyth an Italyan/
and in our communycacion I
spake as I had hard, that the
pope and the emperour enten-
dyd a reformacyon. whyc sayd
he they haue begon all redye.
I asked him where. Se ye not
quod he that they haue destro
yed Lombardye, Italye, Na-
ples, & also enpouered Fraūce,
to the ruynous decay of crystē
dome? Beware sayde I what
ye speke. yes quod he/ for I
meane no dyshonoure to theyr
hyghnes/ for they perfourme
the wyll and commaundemēt
of god as they of Syrya and
Babylone dyd in destroyng ỳ
euyll

euyll chylderen of Israhell, to thentent the good myght prosper in theyr placys. Mary qō I that ys clene contrary here/ for the good be destroyed and the euyll are encreased/ so that neuer in Italye were sene so many vagabounde, theues, hores, and harlotys, as are in thys present tyme. well sayde he/ yf ỳ good be rather destroyed as ye allege, and the euyll are styll reseruyd: yt ys a tokē that they haue escaped wyth an easy scorge the dredefull vēgeaunce of god, whych remayneth for thē ỳ be left behynd. Howbeyt ye rede in storyes of the byble, that ỳ synfull world was first destroyed before that ryghteous, Noe, was possessyd ner of ỳ frutefull yerth, blyssed

of god / and the abomynable cyteys of Sodome & Gomor vterly subuertyd ere vertuous Lothe ascendyd the mount of hys refuge. Also the reprobate people of Israhell were holly extyncte ere euer theyr elect chyldren entryd the lande of promys. wherfore construe ye as ye please, I feare me that the reformacyon of the worlde shall be wyth the sworde of vēgeaunce vppon the people for theyr iniquyte/ consyderyng ỹ obduracyon of theyr hartys, & harde neckyd stubburnes/not mouyd at the wōderfull tokēs whych dayly pronostycate the wrathe of god to be at hande. wyth thys he shranke awaye & wolde tarye no longer. ☞ N. Peraduentur he was afrayde to wade

to wade further in the trothe.
But beleue me yf ye wyl/wher
he ſpake of the deſtroynge of
euyll people: I wene yf Luthe
tanys be ſuch as ye make thē,
yt were the redyeſt waye for a
reformacyon to kyll vp theym
quyte. ☞ N. I wolde rather
wyſhe them amēdyd yf yt may
be. And as for kyllynge theym
in ſome place, yt were no great
maiſtry. But thē in ſome other
placys where wold ye fynde ꝑ
people to do the execucyon?
☞ N. we ſhuld lacke none in
Englande I warant yow / for
there be many of the clargye
that wolde be full glad of yt, ⁊
marchauntys ſome, thoughe
many be on theyr ſyde. Alſo ye
myght haue a great ſorte of ꝑ
cōmons, and many courtyers,

though some of euery sorte fa-
uoure Luthers wayes & some
great mennys seruaũtys here
men in hande that theyr soue-
reyns support such maters spe
cially in tauerns, marchaũtes
howses, & other placys/ where
they make thẽ selues no small
fooles when wyse mẽ be forth
a doores. ☞ W. ye vnderstande
not what ye saye. ☜ N. Howe
so? ☞ W. For yf we wyll put
awaye all Lutheranes and all
suche open heresyes, we must
fyrst putte awaye many other
synnys whyche haue brought
those heresyes in. For trow ye
that heresyes the mooste terry
ble plage of god / cometh not
through synne of the peple pro
uokynge hys ire and indygna
cyon / whereby he sendyth a-
monge

monge them falſe prophetes & erronyous teachers, prechyng maters accordynge to theyre wayward appetytes. ☞ N. yet preſtys and clarkys are ỳ bryngers vp of hereſyes and ỳ chefe mayntcyners of them, by occaſyon of popes, cardynalles, byſſhops, & other prelatys of the clergye. ☞ ω. I wyll neyther excuſe nor accuſe neyther them nor other. But I fere me ỳ as for other ſynnes the clargie and the lay to, ſhall not nede to ſtryue therfore/ but maye well agre togyther and parte the ſtake betwene them. And as for hereſyes, thoughe ſome of the clergye comenly be gynne them: yet yf we loke on olde cronycles wyth experyẽce of our own tyme, we ſhall well

fynde

fynde that there hathe not lac-
ked some great temporal pryn
ces, nor a great nõber of lewd
laye people/to set them forth &
support them. was not the ori-
ginall grounde and cawse of
M. Luthers heresye to do plea
sure to hys prynce, and to pur
chase fauoure amonge the peo
ple. In lyke maner Decolam
padius, zwynglius, Pharel-
lus, and other mo folowed the
same trace. when prynces & co
mõties at first bent vppõ affec
cyõ agaynst ỳ church, or cõcey
ue any straũge purpose contrary
to scrypture: then immedy-
atly they fynde at hand suche
lerned persons that can endea-
uoure theyr braynes in app-
uyng theyr lustes/makynge ỳ
whych ys vnlawfull lawfull.

whyche

whych say that good is yuell & yuell ys good, callyng lyghte darknes and darkenes lyght. ☞ N. we shall finde thē amōg whych prech such thyngys as ye call herelye for no such cause/but preche it boldely before great audyēce, where they for theyr prechyng be brought in greatdanger. ☞ ☞. Though they do fall in harme, yet haue they hope to wynne theyr fauour/or els why are they so desyrous to haue so many ley mē present at theyr exampynaciōs? ☞ N. They make of it a reasonable cause for .ii. cōsideraciōs One ys to thyntēt they myght not be wrongefully oppressyd in corners: a nother is because they wolde that people shulde bere wytnes of theyr cōstancy

in confessyng the trouthe for Crystys sake. ☞ xv. These cō syderacyons in theym yf they were true as they be fals: were yet of small efficacite & against the euangelyke perfeccion. As towchynge the fyrste, god promyseth yf hys seruauntys be wrongyd pryuely / he wyll reuenge them openly. And Cryst in the gospell exhortyng vs to suffraunce / byddeth hys dyscyples to be ioyful in persecuciō / saying ỹ happy are ye when ye are belyed, euyll spoken apon, and extremely dealte wythall for my names sake. The other apperythe to be an excuse of vaynglory couetynge worldly prays / where as they perceyue that people fauourynge theyr parte wyll interpzete to theyr

cōmenda

commendacyon what so euer
they say, though yt be agaynst
scripture/cõtrary to all verite.
Saynt Peter wylleth vs to
gyue acounte of our faythe to
euery bodye/and that myldely
wyth all lowlynes. we haue no
presydent of thappostles, that
euer they dysdayned to ãswere
before the infydele iuges, tyll
ỹ vulgare multytude were by
them / or that they requyred as
systence of great men to be re=
cordes of theyre wordes. wher
fore I meruell what cõscyence
these persons haue/whych are
so importune to be examyned
in presence of rude seculers &
ignoraunt people / when they
answere so dowtfully that the
beste lernyd can not well con
strue theyre meanynge. And

in pryncypall artycles where
vppon depẽdeth our ſaluacyõ
or dampnacyon: ſome anſwer
ſo nakydly with blynd ſhyfts,
that they be able to brynge vn
lernyd people in to errroute of
thiges wherof they neuer dou
tyd before / vſynge euer ouer
thwart ſpeche and quaylynge
ſentences of dowble vnderſtã
dynge, wyth proteſtacyons of
hypocryſye after thys paſſion:
In good fayth I thynke there
is a purgatorye, albeyt I can
not tell whether I may beleue
yt or no. I ſuppoſe that confeſ
ſyon made to a preeſt, and pyl
grymagys may be well done/
but I fynde them not in ſcryp-
ture: I beleue in theſe wordis
of Cryſt, thys is my body/ but
as concernyng hys bodely pre
ſence

sence in forme of breade, to say any thynge yt ys aboue my ca pacyte / and I dare not medle with so dyffuse maters. I reke that I may beleue ỹ doctours of the church yf they speke not agaynst the worde of god. &c. To vse such ābages in weygh tye causes, & to put in questyō a fresshe the cases defyned by generall counsels, as thoughe we were vncertayne of our be lefe & new to begyn agayn: I repute yt no spyryte of trothe sekynge goddys honoure and edificacio of theyr neyghbour. For I dout not but at the day of iugemēt, they shall make a more seryous answere. Thys cōsyderacyō is also as I haue sayde very playnly false. For whē theselly shyftes fayle thē:

they shew no cõstancy of theyr vnfaythfull doctryne/ but falsely forswere them self and say they neuer sayd so/ the hole audyēce detesting theyr periury all saue onely theyr owne sect/ whyche as for periury pardon eche other. To speke of manyfest mysliuers and open transgressours, whom may we well exempte? consyderynge howe pyone and redy ỹ hole world is from the moste to the leste, to declyne and fall vnto euyll. Our fayth whyche god hathe gyuen vs to bylde good workes vppon is waxen barayne & frutcles. Charyte lykewyse, wherin we shuld be tryed to be the very dyscypples of Cryst/ is wared colde through ỹ excesse of iniquyte. Amyable concorde

wyth

wyth cryste vnyte, wherupp̄o all vertue kastenyth her fundacyon is fallen in ruyne / to the fre entresse of hatefull dyscēcio & lyberte of al vyces. In euery state and degre, ỹ one barkyth at the other / one obiectyth agaynst a nother hys fawtys / ecche of theym facynge other to be causes of theyr myseryes / & yet neuer a one kastyoneth hym selfe towarde any amendemēt for hys owne parte. ☞ N. By my trothe I deme the people wold be good ynough, yf they had good heades. ☞ W. I denye not ỹ verely, but the better that the heades be the better were the body lyke to be / and ỹ euyll ỹ is in euyll heades descēdeth down in to euery parte, and maketh all the bodye the

wozle.

worse. And yet surely yf ẏ people be euyll: the synne of them causeth god sometyme to send them heades of the same sute, bothe popes, emperours, kyngys, cardynallys, bysshoppes, prestys, and curatys. For yt is the synne of the people as Job testyfyeth, that causeth god to suffer hypocrytys sometyme to rayne ouer theym. Hypocrytes he calleth theym that represente the personages of these estates, whose partes they do playe for a countenaunce, and do the contrarye in dede. And as farre as I haue redde in ẏ byble / all ẏ whyle ẏ the peple of Israhell were good obeyng goddys lawys and sought his honoure: god gaue theym gracyous gouernours, vertuous

prestes

prestes, and trewe prophetes. But as sone as they swaruyd & fell vnto ydolatry: he sēt thē for theyre punyshment vngracyous pryntes, vycyous prelatys, and fals ꝓphetys / so that no dyfference was betwene ẏ people & the prestys / nor ẏ people coud not ymagyne so outragyous abomynacyōs, but princys and prestys bothe were redy to fortefye them in theyr vnhappynes. ¶ N. yet yf ye remember well the storyes of the byble / ye shall fynde ẏ the trāsgressyō of goddys law. amōg the peple / redownded fyrst frō ẏ heades by theyr pernycyous occasyon. And as towchynge fals prophetes and yll prestes: god hym selfe greuously complayneth apon them / shewyng

how the people are seduced by them to the pollutynge of hys name and violacyon of hys lawes. whose enmyous wyckednes Ezechiell, Hieremye, wyth dyuers other pphetes, declare at length. Dyd not the Belyal preastes Ophni & Phynes by theyr pestylent example and lecherous lyuynge corrupte many one / vppon whom god takynge vengeaunce / they loste theyr lyues in batayll / and the arke of god wherof they had ỹ cure take by the Phylysteys / xxx. thousande fyghtynge men of the Israhelyte people were slayne in one day. Lykewyse ỹ chyldren of Samuell whyche were iuges of the peple / not ensuynge theyre fathers steppes but set apō couetousnes, toke

rewardes

ewardes and peruertyd iuge
ment / by whose occasyon the
people were mouyd to aske a
kynge vnto theyr desolacyon.
Moreouer the storye of kynge
Saull is playn, for whose pry
uate dysobedyēce ỳ hole lande
of Israhell smarted full sore.
Kyng Dauyd though he was
a blyssed mā, yet brought vnto
foly for to nomber his people/
they were fayne to suffer moste
wofull plages for hys offence.
Manye other lyke placys I
coud gather out of ỳ olde testa
ment, were yt nat to eschew te=
dyousnes / specyally of Hiero=
boam, whom ỳ scrypture testy
fyeth expressly, that he caused ỳ
peple of Israhell to synne. Be
syde all thys go to the very ex
perience / and ye shall fynde ỳ

where soeuer the heade or go
uernour of an howse ys good/
the hole howsholde comenlye
shall be good also. And contra
ry wyse yf they be badde / the
other shall be as euyll / so that
I may conclude in veryfyeng
myne opynyon / that the yll cō
uersacyon of subgectys proce-
dyth out of ẏ euyll example of
theyr heades. ☞ ∞. To begyn
where as ye leaue/ I graunt ẏ
the vertuous exāple of ẏ head
auayleth moch to the good or-
der of the members/ ⁊ the grea
ter that the auctoryte ys, the
more strength yt hath in exam
ple, eyther to profyte or to noy/
consyderyng that amonge pry
uate persons the goodnesse of
some one, ēducyth many other
to vertue / ⁊ contrary the lewd
nes

nes of a nother, bryngeth many to vyce & vngracyousnes. But yet cā not ye ꝛclude apon thys, that ẏ euylnes of the people comyth fyrste by the exāple of the heades/ but rather as I haue spoken before, because ẏ peple be euyll them selfs / therfore god sendyth theym according yll heades & gouernours. For ye must consyder that god hath not made the people for ẏ sensuall pleasure of pryncys, gouernours, or prelatys/ but hath ordeyned them to ẏ weall and commodyte of the people. ye haue in Exodus the thyrde chapyter, that when the peple of Israhell were in myserable thraldome vnder kynge Pharo: they cryed to god for remedye/ and god prouyded theym

Moyses to be theyr delyuerer/
to whom in gyuyng his office
he sayde: The clamoure of the
childrē of Israhell is come vn
to me, and I haue sene theyr af
flyccyons how they are oppres
syd of the Egyppcians: therfore
approche and I shall sende the
to delyuer my peple. ye, god lo
ued the peple so entyerly, that
of theym he chose bysshoppes,
prestes, and deakenes, to offer
specyall sacrefyces for the clen
synge of theyre synnes / and to
be as meanes betwene hym &
thē. Note of whom also Moy=
ses toke the noble & wyse men/
& made of thē pryces, captayns
and gouernours, for theyre po
lytyke conseruacion. Agreable
to this the storyes of Judicum
make mencion, that the people
of Isra

of Israhell longe season after Josues death obseruyng godys lawes and fulfyllyng hys commaundemētes prosperyd in peace and hadde gracyous gouernours. But whē they fel to synne & ydolatry: god gaue them in to subiectyon of theyr enemyes/and were compellyd whether they wolde or not to serue hethen pryncys and myscreaūt ydolaters/ yet notwyth standynge in myddys of theyr mysteryes, where as wyth a repentaūt hart they cryed to god for socour, and besought hym of mercy: he raysde vp among thē selues certayne captaynes at sōdry tymes/as Othonyell, Ayoth, Gedeō, Sampson, and dyuers other/ whyche delyuered them from all bondage/ re

storynge

ſtozyng thé agayne to theyz ly
berte. And where as ye allege
the chyldzen of Helye to haue
bene cawſe of the takynge of
the arke and ſlawghter of the
people: I belene verely that ẏ
peple were then myſcheuouſly
mynded as they be nowe a da-
yes. whyche perceyuyng ẏ the
.ii. prieſtes ẏ bare ẏ arke wher-
by they hoped of victozy, were
ſlayne: they ſurmyſed that the
vengeañce foz the prieſtes ſyn-
nes was cawſe why the arke
was také and ſo moche people
deſtroyed. & vnder this blynde
audacyte they remayned ſtyll
impenytét/ not aknowlegyng
to god theyze owne offences &
ydolatrye: whych apperyth by
the returne agayn of the arke/
where aboue the nombet of. l.
thouſande

thousande persons were pla=
gyd with sodayne deth. Also it
may be verefyed by ỹ wordys
of Samuell exhortyng the pe=
ple to returne vnto god wyth
harte vnfaynyd / and to caste
owte all straunge goddys, pre
parynge theyr hartys to ỹ ser=
uyce of god onely. For when
they hadde fastyd and done pe
naũce, not imputynge ỹ fawte
to other but to thẽ selfs / sayng
all we good lorde haue synned
agaynst the: god delyuered thẽ
from theyre enemyes. In lyke
maner ỹ mysorder of Samuel
lys sonnes was not so greatly
the occasyon whye the people
were mouyd to aske a kyng for
to reygne ouer theym / as was
theyr owne dyffydence toward
goddys puisiõ, obstynate dysl=

t obedyence

obedyence, and vnquyete appetyte of ydolatrye/couetynge to be lyke other hethē nacyōs: whyche is to be peeyued by the answere of god vnto Samuel thus sayng: Here the peoples voyce in all thynges that they speke vnto the/they haue nott cast ẏ of but me, least I shulde reygne ouer thē. They do euē accordyng to all theyr workes whyche they dyd in the daye ẏ I brought them out of Egypt hytherto. As they haue forsaken me & seruyd fals goddys/ thus do they also to the. when Samuell hadde shewed vnto them the dysplesure of god, wyth the manyfolde mysereyes and calamytyes whyche they shulde suffer by the chaunge: yet wolde they not here hym/

but

but sayd that nedys they wold haue a kynge ouer them as other people had. Furthermore ye affirme ỳ ỳ people of Israhel were punyshed for the dysobedyent transgressyon of kyng Saull. But all thynges consydered yt ys to be thoughte rather that their wylful frowardnes agaynst god was partely occasyon of hys fall/ to thentẽt the sentence of god spoken by ỳ prophet myght be verefyed. For yf he had bene an vpright prynce & had obserued goddes commaundement: they shulde haue bene in such felycyte that they wolde haue iuged theyr petycyon lawfull in demaundyng a kynge cõtrary to goddys pleasure. And I dowt not but god gaue them a kynge of

dyſpoſycyon lyke to theyꝛe de-
meanoure / ſo ẏ when he tranſ
greſſyd goddys p̄cept in dede/
they dyd the ſame, at the laſte
i wyll ⁊ cõſent/wherby they de
ſeruyd to be punyſſhed wyth
hym. For god neuer taketh vẽ
geaunce apon ony people but
onely for theyꝛe ſynne/whyche
after dyuers admonycyõs why
les they wyll not amende / eue
as he gyueth to the good peo-
ple gracyous heades and pꝛyn
ces, furtheryng them in his fa
uour to theyꝛ ꝓfoꝛt: ſo ſendeth
he to the euyll wyckyd heades
⁊ rulers, pꝛouoking his wꝛath
to theyꝛ deſolacyõ. And no mer
uell thoughe Saull faryd the
woꝛſe for hys people/ wher as
Moyſes the moſt faythfull ſer
uaunte of god was partely by

theyꝛ

their frowardnes debarred frō the pleasaunt lande of behest. As for kyng dauyd, it is playn that god dyspleasyd wyth the chyldern of Israhell for theyr synnes: pmyttyd Sathā to in cyte hym for to nōber hys people, wherfore they were bothe punysshed. And though scrypture expressely sayth that Hie toboā causyd ỳ peple to synne: yet were they as mich fauty as he/saue ỳ because they cōmyt= ted theyre ydolatry vnder hys supportacyon, he bare ỳ name as pryncypall auctor: as we se ỳ captaynes of hostes in warre tyme thoughe some of them do sometyme as lytell or lesse thā many a poore souldyer in hys armye whose acte is nothynge spoken of/yet all the fame and

honour of the byctozy redoun
dyth euer vnto them. whych is
apartely prouyd by the dzacyō
of king Abya Roboams sone/
layinge to the peoples charge
that they forsoke god & made
them goldē calues/ expulsyng
the prestes & deakenes of god=
dys ordynaunce, and institu=
tynge other after the ozder of
hethen ydolaters. wherto agre
eth in defence of myne opynió,
the generall confessyon of the
people wyth theyze vnyuersall
submyssyō i knowlege of theyz
trespaces, recyted i sondzy pla
eys of scrypture after thys for
me: we haue synned wyth our
forefathers/ we haue done wyc
kedly, & haue cōmytted iniquy
te/ all we haue trāsgressyd thy
commaundementys. And sure
ly as

ly as the worlde is nowe cro-
kedly enclyned to malyce: yf
god sente heades and prynces
accordyng to the deuelysshe ap
petytes of mych people/ the welth
of this regyō wold be sone sub
uerted & euerye state broughte
to confusyon, albeit they other
wyse coloure yt and make as
though they ment non harme,
but rather mych deuocyon/ & yf
the vnlerned wolde haue the
scrypture in to theyre handys
for none other cause but onely
to preche secretly to them selfe
for lacke of good preachours
abrode. But then in dede yt ap
peryth that they preach to the
selfe and theyr neyghbours to,
many an horryble heresye, and
abuse the scrypture to the colo
rable defence of the same. And
then

then are they also to, all Tyn-
dals bokys/whych for the ma-
nyfolde mortall hereſyes con-
teyned within the ſame open-
ly condempnyd and forbeden/
they are I ſaye yet vnto thoſe
bokes ſo ſore affeccionate, that
neyther the condempnacyō of
them by the clergy, nor the for
bedyng of them by the kyngys
hyghnes with his open proclā
macyōs vppon great paynes/
nor the daūger of open ſhame,
nor parell of paynfull deth/cā
caſt thē out of ſome fond folkis
handes, and that folke of eue-
ry ſorte. Howe thynke ye then
theſe folke wold haue bene ſo
maked, & how many mo wold
haue bluſtred, owt with them/
yf the mayntenaūce of the pryn
ces and the ſtates of the reame
(whyche

(whych our lorde defende) had bene vppon theyre syde. And where aboute wolde they then haue gone? aboute no great good ye maye be sure. Se ye not the vyllayne beggers and valyaūt vagaboūdes, whom god plageth with pouerte and myserye for theyr abomynable lyuynge / dysposed to no goodnes, howe hartely they wysshe for a ruffelynge daye. Beholde euery state all moste in euery cryste realme, as husband mē, artyficers, marchaunts, courtyers, wyth all other degrees as well spyrituall as tēporall / & I fere me that ye shall saye, but yf god of hys goodnes auēde vs the soner / there shall come to passe amonge vs the ferefull iugemēt of god spokē

by the prophete Osee, to the people of Israhell and inhabyters of the lande: There is no trothe, no mercye, nor scyence of god in the yerth. Curssynge & lyenge, manslaughter, theft, and aduowtrye hathe ouerflowen / & bloode hathe towchyd bloode: for the which the yerth shall wayle, and euery inhabyter in yt shall be feeblyd. And thys as I haue sayde not one contrey fawty & a nother fawtles, one estate fowle and deformed and a nother pure & clene, the spyrytualtye synfull and ỹ temporalty set all on vertue, the heades & rulers culpable & the people owt of blame, nor ỹ ony estate maye laye the hole weyght of goddes wrath vnto the other and therof discharge

them

them selfe/but eche of them ys cause both of theyr own harme and other folkys to. And the people are nothynge lesse fawty prouokynge the wrathe of god, than theyre heades or gouernoures/nor one state partyculerly cawse of a nothers calampyte. But all we togyther haue synned & haue deserued the vengeaūce of god, whyche hangyth before our eyes redy to fall ere we be aware. ☞ N. In thys poynte ye haue ryght well satysfyed my mynde: but what remedye now of reconcyliacyon agaynst to god? ☞ W. Forsothe I knowe none but onely penaunce. I saye not repentyng onely as Luther and Tyndall and these new folkes call yt/which wolde begyle vs

and

and make vs wene ꝑ we nede no more but onely repent and do no penaunce at all/ telling vs that Crystys passyon shall stand in stede of all our penaũce, though we do neuer so euill and lyue neuer so longe. wyth thys false doctryne they dryue many a soule to the deuyll/ makynge theym neglygente and take lytell care or sorowe for theyre synne/ and so myche the more recheleſſe in fallynge to synne agayne. But I speke of penaunce as yt implyeth both repẽtaũce of our synnes past/ & ꝑ sacrament of penaũce, wyth care & sorow and bodely payn & afflyccyõ taken for our syn, wyth prayer, almouse, & other good workys to purchase the more grace/ & ꝑ we shuld wyth

recourse

recourse to confessyon & the sa-
crament of penaũce, dylygẽtly
prepare our selues in folowig
the exãple of the Nynyuytes:
whyche at the preachynge of
the prophete Jonas, repentyd
wyth ernest purpose of amen-
dynge theyr lyues/and dyd pe
naunce in deede; in fastynge
and prayer, humblynge theyre
sowles fronne the moste to the
least vnto the mercy of god.
¶ N. wolde our lorde that we
had such a pphete sent among
vs to exhorte vs vnto penaũce
as the prophete Jonas was to
theym. ¶ ℟. That were lyke
to the request of the ryche glut
tone in hell of whõ the gospell
telleth/whych desyred that La
zare myghte be sente to warne
hys brethern: to whom yt was

answeryd, that hauynge Moy
ses & the prophetes, they shuld
gyue credence to theym. wher
foreseynge that we haue holy
scrypture which expressyth the
rightwysnes of god/declaring
howe our forefathers were pu
nyshed for theyr synnes: yf we
refuse to be warnyd by theyre
admonycyon, truely we wolde
be as neglygent to amende, yf
Jonas rayled frō death to lyfe
shulde preache vnto vs. For
we haue sayntJohñ baptyst a
greater prhete thā Jonas was
cryenge to all synners: Do ye
worthy frutes of penaunce: of
whom Cryste wytnessyth that
there ys none greater than he
amonge the chyldrē of womē.
Also oure sauesour Cryste hym
selfe, of whom sayntJhoñ testy-

fyed

fyed that he was vnworthy to lose his shoo latchet: preachyd penaunce saynge: Do ye penaunce, the kyngdome of heuyn is at hande. And in another place of the gospell he sayth: yf ye do not penaunce ye shall all perysshe. And saynte Peter his vycare here i yerth, vppō whom and whose fayth full confessyon he promysed to bylde hys church: preachyd lykewyse in hys fyrste sermone sayng: Do ye penaūce and be conuertyd to god, that youre synnys maye be done awaye. Also saynt poule the chosē vessell of god, preached fyrst of all to them of Damasco, that they shuld be penytent and turne to god/ pfourmynge the due warkes of penaunce. Cōfyrmynge

the saine

the same when Cryst apperyd vnto the.ii.dyscyples iorneing to Emaus: he sayd ꝑ after his death and resurrecyon yt behouyd penaũce to be preachyd in hys name and remyssyon of synnes: for why ꝑ cause of his comynge was not to call rygh teo⁹ folk but synners vnto penaunce. And the aungellys of heuyn reioyced not so greatly in rynty & nyne iuste persons, as vppõ one synner doyng penaũce. As concernyng the olde testament / god hym selfe promyseth in dyuers placys, that a synner shall be forgyuen hys synnes whẽ so euer he wyll do penãce. wherfore seig we haue so eupdẽt exhortacyõs of scrypture mouynge vs to penaũce, and manyfolde warnynges to

correcte

rorrecte our lyues through the
the pacyent ſuffraunce of god:
happy ar we yet, yf now at laſt
ere that yt be to late me cowde
faythfully ſay wyth Jobe per-
fourming ꝑ dede: lord we haue
hard ꝑ wyth oure eares, & ther
fore we repẽde our ſelfes & do
penaũce. ☞ R. yet wote J not
well what ye call penaunce.
☞ W. J haue onys told you &
yet J tell you agayn J call pe
naũce a chaũge of our lyfe i ca-
ſtyng of ꝑ ſynfull old mã with
hys dedys, and doynge on a
new man of vertuous conuer-
ſacyon/whiche by fayth, hope,
and charyte, and the good wor
kes ꝑ come of them/as prayer
almouſe, ſorow for hys ſynne,
and payne gladly taken and
ſuſteyned for the ſame/ys re-

newed in to the knowlege and
fauoure of god, accordynge to
hys ymage that made hym.
☞ N. how shuld laye mē come
to thys knowlege when ỹ gos=
pell ys lockyd fro them. ☞ W.
The gospell of Cryste whyche
ys goddes worde is free, and
can not be boūde nor kepte frō
any Crysten man. ☞ N. By
laynt Marye for all that laye
people maye not be suffred to
haue the newe testament in en
glysshe, whyche I call the gos
pell. ☞ W. Ye meane Tyn=
dals gospell. ☞ N. In dede
though Tyndall was the trāſ
latour/ yt ys the worde of god
and the verye same testament
whyche ye haue in latyn of the
euangelystes puttynge forth.
☞ W. yet lernyd mē and good
men

men haue founden ſuche fawtys in hys corrupt tranſlacio: that yt ys for the ſame well & lawfully forbedē. ☞ N. yf they be good men as ye ſaye ỹ haue founde yt fauty: I ſhuld reken thē better a great deale/ whych wold amēde it. ☞ W. Though yt were amēdyd & ſuffycyently correctyd: yet wyll I not ſay ỹ yt ys expedyent for lay people to haue yt, cōſyderyng ỹ tyme as yt ys nowe. ☞ N. whye ye ſayd ỹ the goſpell maye not be kept frō cryſten mē. ☞ W. No more yt maye though yt be reſtraynyd frome the laye people in theyr vulgare tonge. For ỹ worde of god whyche ys the worde of faythe as ſcrypture ſayth/ is nere the in thy mouth & in thy harte to thentent thou

mayste do yt. ☞ N. Than I praye you where sayntt Poule sayth that fayth comyth by herynge, and herynge comyth by the worde of god: how can we haue yt wythout prechynge or informacyon of yt by redynge of scrypture. ☞ W. Outwarde prechyng and lyterall redyng of scrypture are necessary meanes to attayne vnto the knowlege of the spyryte. ☞ N. wherfore then ys the gospell wythholden frome the laye people. ☞ W. I sayd they be two thynges necessary/but I sayd not that bothe twayne be to euery man necessary. But yt is necessary that euery man haue the tone or the tother, and so haue they: for they haue the worde of god prechid & expowned vnto them.

to the. ☞ N. ye as the prestes lyst wythe false gloses. ☞ W. wyth the same gloses that the olde holy doctours & sayntys haue made/other maner of mē thā Luther & Tyndale, whych now corrupt the trewth wyth theyr false gloses. ☞ N. But why shuld not the comē peple haue the scrypture them selfe in theyr awn mother tong? ☞ W. Because of theyr abuse & makyng of theyr awne glosys, & many also for theyr vnworthynes, accordynge to Crystes cō maundement forbeddynge to cast perles before swyne, or to gyue holy thyngis to dogges. Dyd not saynt Paule forbede women to speake the worde of god in congregacyons, for the auoydyng of abuse and dysor

der? Also dyd not he and Barnabas forsake prechyng to the iewes, because of theyr vnworthynes? ~ N. That is not a lyke case: for the text is playn ẏ the iewes wylfully resystyd the worde of god, and wolde not receyue yt. But these people are so desyrous / that they putte theym selfes in no small ieopardye many tymes for the hauyng of yt. ~ W. I graunt there be some which of a good mynde are desyro⁹ to haue the gospell in theyr mother tōge, for ẏ erudyciō ⁊ ꝯfort of theyr soules. But they that be suche good folk may be wel ⁊ sufficiētly fed with ẏ gospell p̄ched/ ⁊ so wyll they rather chese to be, than to haue the scrypture ronne in euery rasshe bodyes

hande

hande, ꝑ wold abuse it to their
awne harme and other mēnys
to. For well ye wot many ther
be, and as yt apperethe in Al-
mayn where they haue the scri
pture translated all redy / the
more parte and farre the grea
ter multytude, are not lesse vn
worthy in receyuynge yt, than
were the Iewes in the wylfull
resystaūce of Crystes gospell:
whych coueted it onely for the li
bertye to be fre from the exer
cyse of penaunce and doyng of
good workes, to raple and iest
of other mennes fawtes wyth
out any correcciō of theyr own
synfull lyues / nothyng confor-
mable to the vertew of the gos
pell, whereof to bable many
wordes they are not doumbe.
Mark it there substauncyally

in cytles and townes where ye
se ye people most rykest & moste
busye to prate of the gospell/
whether they be or not as gret
vsurers, dysceyuers of theyre
neybours, blaspheinous swe-
rers, cuyll spekers, and gyuen
to all vyces as depely as euer
they were. Thys I am sure of
and dare boldely affirme/ that
sythe the tyme of thys new cō-
tētyous lernyng, the drede of
god ys gretely quenched, and
charytable cōpassyon sore aba
bated. Shall ye not se there a
cock brayned courtyer ye hath
no more faythe thā a Turk, &
lesse crysten maners thā a Pa
gane, with lordely cōtenaūce
& knauysh condycyons/ which
takyng ye name of god i vayn,
shall vnreuerently alledge the
gospell

gospell with scoffyng and scor
nynge in reprehensyon of the
clargye: where as hys owne
lewd lyuynge is so vnthryfty,
that ye can not aspye one good
poynt in hym, except yt be apō
hys hosen/nor a nynche of ho-
nesty besyde his apparayle nor
scantly theron neyther, beyng
all to hackyd & iaggyd, wyth
dowble weapen redy to fyght,
and syngle wyt busy to brawle
and chyde/ more lyke a furyor
tormentour of Herode, than a
patyēt dysciple of Cryst. Shal
ye not also se there a marchaūt
peraūēture made a gentyll mā
by promocion, ere euer that he
had a good pemās condicyōs:
whych gettynge hys chefe sub
staunce as many do there by
y vsury/

blury / false dysceyte of trewe
people, and other wrongfull
wayes/wyll take apon hym to
preache the gospell agaynste
the auarice of relygyous per-
sones/how they hauyng theyr
bare necessary foode, ought to
parte ꝑ relydue of theyr good-
des wyth poore peple: where as
he hym selfe hath thousandes
lyenge by hym in store vnoccu
pyed, and wyll nother help his
poore neyghbour nor scarcely
gyue a galy halpeny to a nedy
creature in extreme necessyte.
And at theyr belly festig days,
amonge such of theyr affynyte
which are not so wyse nor well
lernyd as they wolde be sene/
yf yt chaunce them to haue in
companye some symple preste:

yt ys

yt ys a wonder to here how he
ys appoſed/ & after that theyr
ſpyrytes be a lytell kyndled in
glotony, howe they laſſhe out
the goſpell. Than begynneth
one or a nother wyth hys poty
carye formalyte and holy daye
grauyte/to moue ſome ſubtyle
queſtyō, ſayng: mayſter perſon
howe ſay ye to ſuche a texte of
Poule? And yf ỳ prieſte be igno
raunt for lacke of lernynge, or
makyth not an anſwere ſatyſ-
fyenge hys mynde: he ys moc-
kyd and ieſtyd apon wyth ſcor
nefull deryſyon. Then begyn
they to canuaſſe the ſcrypture
amonge theym, wyth fyllynge
the cuppes & ioly gentyl chere.
And by ỳ tyme they haue eate
more than ynoughe, and haue

dronken to moch: they be redy
to wade forth in ỹ depe myste-
ryes of scrypture/ wyllynge to
be teachers of thynges wherof
they vnderstãde not what they
speke nor what they affirme.
Then are they full armyd to
talke of abstynence and sobre
dyet of thappostles: their table
beynge furnyshed wyth sump
tuous dysshes and exquysyte
deyntyes. And where as theyr
cuppbordes be ryally garnys-
shed with costely plate, and the
tables full of cuppes and pe-
ces of syluer and golde: than
make they exclamacyõs agaist
the rych tewellys of chyrches,
as crosses and chalyses/ sayng
that better it were to make mo
ney of them and to be dystribu-
tyd vnto

tyd vnto pore peple, than they
shulde perysshe for lacke of so=
coure. Lykewyse when they be
seruyd at theyr solempnytyes,
wyth counterfeyted curtesyes,
in bowynge the kne, & valyng
the bonet, hauyng sewers and
and karuers after a moste sta=
tely maner of seruyce, wherin
yf the offycers fayle neuer so
lytell though yt be but the set.
tynge of a sawcer amysse they
shall be rebukyd: yet theyr pe
uysh pacyence can not brooke
the honeste ceremonyes of the
churche to be lawdably done/
callynge theym folysshe fanta=
syes & inuencyons of ydyotes.
And though some of these new
gospellers occupye trewelye
and iustly wyth theyre neygh=

bours in face of the worlde, be hauynge them selfes charytably: yet are they very few in cõparyson of the other, whyche be raylers & gesters, vycyous lyuers & fals hypocrytes wyth owt ony conscyence. ☞ N. As for hypocrytes I thynke ye myght fynde soner amonge relygyous persons. ☞ ☜. wyll ye beleue me. I haue walkyd a great parte throughe owte all the prouynces of crystẽdome, and haue sene and marcked the state of relygyous persons of dyuers orders: yet sawe I neuer amonge them suche colouryd hypocrysye, so shamefully lybertye abusyd, vnder ỹ pretence of fayned holynes / as amonge many of these late in-

nentyd faccyons. And I cer-
tyfye yow that ye maye fynde
mo dyuers sectys of erronyo⁹
opynyons among them in one
cyte beyonde the se: than be son
drye orders of religyous peple
in all Englonde. ☞ ℵ. Sup-
pose ye ẏ gospell to be in faute
of thys? ☞ ꝏ. Naye / but the
abuse of the people hauyng yt
in theyr vulgare lãguage: for
whome yt were better to recey-
ue yt by the mynystracyon of
faythfull preachers, than vn-
worthely to take it them selfs.
we haue in the gospell ẏ oure
sauyour Cryst tedynge the nõ
ber of. v. thousand men besyde
women and chyldren / fyrst gy-
uyng thankys to his father he
blyssed the breade, brake yt ⁊
gaue

gaue yt to hys dyscyples, and they dystrybutyd yt to the com pany/and so they dyd eate and were sacyate. ❧ ❧. Syr ac- cordyng to thys ẏ peple shuld holde them very well content, yf so be they had faythfull pre chers to mynyster the worde of god onto thē. But I put case they haue none, or ellys that theyr peachers be suche as the ꝓphete cōplayneth on / whych preache ẏ vysyō of theyr hart & not of ẏ mouth of god: seking also theyr owne worldly prof- fyte, and not the gostly cōfort of theyr cures. ❧ ❧. I beleue ẏ god hath not lefte his chyrch destytute of faythfull prea- chers/wyth the whych he hath ꝓmysed to be contynually pre

sent

sent vnto the worldys ende.
How be yt the fewer that they
be/ the more fawte is to be im-
puted vnto the peple, becawse
they aske not worthely of god
trewe preachers. For the gos-
pell sheweth that the people
came fyrst to Cryst/ and he per
ceyuyng thē was mouyd wyth
compassyon vppon theym, be-
cawse they were as sheepe ha-
uynge no heardе / and so fea-
dynge theyr sowles spyrytual-
ly, afterwarde he dyd repaste
theyre bodyes wyth corporall
foode. wherfore yf they in lyke
maner approche vnto Cryste
(in whose name what so euer
is desyred of the father shall be
grauntyd) he wyll also here gra
cyously theyr petycyon: for the

hande of god is not abreuyatt nowe / nor hys power other wyse mynysshed than yt was at that tyme. ☙ N.. yet am not I so satysfyed wyth all the reasons ẏ ye haue made/but I thynke styll that yt were lawfull for laye people to haue the new testament in Englysshe: ⁊ perauenture wyth a lytell leyser I cowd lay suche scrypture for yt/that scant ye shuld be able to obiecte ony contradyccyon. ☞ W. ye shall haue leyser ynowgh. But in the meane tyme thys ye must consyder, ẏ our question is not whyther it be lawfull to let them haue yt/ but whyther yt be vnlawfull to kepe them from it/and whyther of the twayn is more mete

and

and moze expedyent, specyally
foz the tyme that nowe ys the
peple beynge dyspoſed as they
now be/and after ſuche enſam
ple as we ſee before oure yen,
with ſuche fruyte as we fynde
growē therof in Almayne all
redy, and in many placys euyn
here at home alſo. But yf euer
the tyme come as J praye god
yt may / in whyche the people
ſhall be ſo good and ſo godly
dyſpoſed that an englyſhe by-
ble ſhuld do good in theyr han
des: yet myght Tyndals tranſ
lacyon in no wyſe be ſuffered.
N. well J ſhall bethynke
me tyll we mete agayne / and
then wyll J be ſo bolde alſo to
take Tyndals parte in defēce
of hys tranſlacyon and other

bokys which he hath put forth
in englysshe, allegyng the best
that I can for theyr alowance:
to thentent I maye see what
stronge reasons ye can brynge
to cōfute them. ☞ W. Ther
wyth am I ryghte well
pleasyd/ and I trust
with goddes help
to answer you
so effectuou
sly, that
ye shall not counte the
tyme
passed in
vayne. ☜ N.
Than fare ye well tyll
a nother season. ☞ W.
Oure lorde be wyth yow. ☜

¶ Finis.

Myles Blomfyld of B[illegible]

R. Thorn

¶ Prynted at London in Fle-
testrete agaynst the con-
dyte the 28 daye of
July the yere of
oure lorde.

1531

By wyllyam Rastell
wyth
the prpuy
lege of our so
uereyn lord kyng
Henry ꝑ. viii. ꝑ no mã
prynt ꝑ same agayn withi
ꝑ space of. vii. yere next ẽsuing.